THE

Prayer Book Reason Why.

The Rev. NELSON R. BOSS, M.A.

Class Lit 3600.2 Book B65
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK. 1890
Besides the main topic, this book also treats of

Subject No.	*On page*	*Subject No.*	*On page*

Presented by
Rev. Octavius Applegate

THE

PRAYER BOOK REASON WHY.

A TEXT BOOK OF INSTRUCTION ON THE HISTORY, DOCTRINES, USAGES AND RITUAL OF THE CHURCH, AS SUGGESTED BY THE OFFICES.

FOR PAROCHIAL AND SUNDAY SCHOOL USES.

BY

THE REV. NELSON R. BOSS, M.A.

GEN. THEO. SEMI
LIBRARY
NEW YORK

NEW YORK.
THOMAS WHITTAKER,
2-3 BIBLE HOUSE.
1890.

Lit
3600.2
B653
1890

41648

Copyright, 1890,
By Nelson R. Boss.

NEW YORK
LIBRARY
UNIVERSITY

PREFACE.

The design of the following work is to furnish for parochial distribution, and especially for the use of teachers and older pupils in our Sunday schools, a text-book of instruction on the contents and use of the Prayer Book. The writer's endeavor throughout the work, aside from familiarizing the reader with the meaning of the Church's liturgy, has been threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey, in the briefest space, information on the history, doctrines, and usages of the Church, which every layman, and especially every

teacher, ought to have. The Appendix, on the meaning of the colors and symbols used in churches, is not strictly a part of this work, but has been added for the benefit of those who wish to know what these things signify. From the expressions of interest and commendation which the work has elicited from those who have examined it, the writer is led to believe that it will prove a substantial help in parochial and Sunday School instruction.

Advent, 1889.

THE PRAYER BOOK REASON WHY.

FORMS OF PRAYER.

What is the Book of Common Prayer?

A book for the use of clergy and people in public worship.

What does it contain?

Prayers and Praises and selections of Holy Scripture for use in public worship, and directions how they are to be used.

Why is it called "Common Prayer"?

Because all the worshippers in common participate in the prayers and praises and instructions which the book contains, and unite as with one heart and one mind in the forms of worship here provided.

Why is it proper and necessary to have the prayers and praises used in public worship composed beforehand?

In order that the congregation may take part in the service.

How long have precomposed forms of prayer and praise been used in Christian worship?

From the earliest ages. St. Ignatius, a pupil of St. John, speaks of the "common prayers" and the "constituted prayers" used in the Christian assemblies, and these expressions would only be applicable to prayers written and established beforehand.

Is the custom of using set forms expressly sanctioned anywhere in the Bible?

Yes; Numbers vi. 24–27; II Chron. xxix. 30.

How did our Blessed Lord sanction the use of forms in public worship?

(1) By being present, "as was His custom," in the Temple and in the Synagogues, where "books of forms" were always used. (2) By composing a form of prayer for His disciples to use (St. Luke ii. 1).

Is this a form of prayer to be repeated verbatim, or is it only a model or pattern of what our prayers should be?

It is both, as we see by comparing St. Luke ii. 1 with St. Matt. vi. 9.

Is it possible to pray without using a form?

No, we must use a form of words to express our thoughts. The only question is whether the form shall be composed at the time or beforehand.

What authority have we then for using forms

of prayer and forms of praise in public worship?

1st. The authority of the Bible; 2nd. The example and teaching of our Blessed Lord; 3d. The universal practice of the Christian Church from the earliest ages.

Objections to Forms of Prayer.

What objections do people sometimes urge against using precomposed prayers and a form of worship such as we have in the Prayer Book?

They say it destroys earnestness in devotion to pray out of a book.

What answer can you make to this objection?

1st, Experience teaches us that if we know the prayers and the praises beforehand we can enter into their spirit with greater earnestness and devotion than we can when the minister makes up a new prayer of his own at the moment.

2nd, The hymns which everybody uses and the Psalms of David which our Lord Himself used are forms of prayer and praise; and if precomposed hymns do not destroy the earnestness of our praises neither will precomposed prayers destroy the earnestness of our supplications.

Can you give another answer to this objection against using forms of prayer?

Yes. The Lord's Prayer is a precomposed form which everybody uses. If we can use that without destroying the earnestness of devotion, we can, of course, use other forms with equal earnestness.

What four reasons can you give in favor of forms of prayer?

1st, They have always been used in public worship in both the Jewish and Christian Churches.

2nd, They are sanctioned by the practice and precept of the Saviour.

3rd, They have been used habitually, both in public worship and in private devotion, by large numbers of the wisest and holiest men, which would not be the case if they were either wrong or useless.

4th. Many have not the gift of extemporaneous prayer, and therefore they need this help.

Extemporaneous Prayers.

What two great objections are there to using extemporaneous prayers?

1st, If the prayer of the minister is extemporaneous the people cannot enter into the spirit of the prayer so as to make it their own; but if they have it before them printed in a book they

can make it their own prayer by repeating it in their hearts with the minister.

2nd, They are frequently unwise, rambling and irreverent.

Is it wrong then ever to pray extemporaneously?

Certainly not: there are times and circumstances which make it both necessary and edifying to do so.

Did the Apostles use prayer books and a liturgy, as we do, when they first preached the gospel?

They probably adapted themselves to circumstances, just as any sensible missionary to the heathen would do to-day.

Where is the earliest form of Christian worship mentioned in the Bible?

Acts ii. 42.

Where do we find the earliest account of the form of Christian worship outside of the Bible?

In the Apology for Christianity written by Justin Martyr to the Emperor Antoninus Pius about A. D. 140.

Of what does he say Christian worship consisted.

Meeting together on the Lord's day, reading the writings of the prophets or the Apostles, a sermon or exhortation to holy life, prayer and the Holy Communion.

ORIGIN OF THE PRAYER BOOK.

When and by whom was this Prayer Book set forth and established?

In the year 1789, by the Bishops and Clergy and Laity of the Church, in convention assembled in the city of Philadelphia.

Where do you learn this?

In the act of Ratification, recorded immediately before the preface of the book.

What Prayer Book was used by Churchmen in this country before 1789?

The Prayer Book of the Church of England.

Why did they use the Prayer Book of the Church of England?

Because the Church in this country was a part of the Church of England. But when the Colonies became independent of the government of England, it was necessary that the Church in this country should also have a separate organization.

How did the Church in the United States obtain this Prayer Book, which was set forth by the Convention in 1789?

They took the Prayer Book of the Church of England, which had always been used, and altered it in a few particulars, to suit the altered circumstances of the Church in this country.

Where did the Church of England get her Prayer Book, and how long has it been used in its present form?

It was derived and compiled from the service books or liturgies which had been used by the Church in England for hundreds of years. It was set forth substantially in its present form about 300 years ago, at the time of the English Reformation.

Is the Episcopal Church in America then a new Church which came into existence after the American Revolution?

No; it is a daughter of the Church of England, from which it derived its ministry and doctrine. As we speak of England as the mother country of the United States, so we speak of the Church of England as the mother church.

Origin of the Church of England.

What was the origin of the Church of England?

It is supposed to have been planted by St. Paul. Eusebius (A. D. 270) tells us that St. Paul travelled to the farthest limits of the West, and, in the time of Eusebius, the farthest limits of the West meant the British Isles.

Was not the Christian Church first planted in Britain by missionaries sent by the Pope?

No; when Pope Gregory sent Augustin with

forty monks as missionaries to Britain, A. D 596, they found the Church with a valid ministry, and sacraments already established.

What other evidence have we that the Church existed in Britain before the Pope sent his missionaries there?

The fact that at the Council of Arles, A.D. 314, also at the Council of Sardica, A.D. 347, Bishops were present from the Church in Britain.

If the Church already existed in Britain why did the Pope send missionaries there?

Because the heathen Saxons had conquered the country, and having driven the Christian Britains from their homes and churches, the land was in danger of relapsing into heathen superstition and barbarism.

What did these missionaries do?

They labored, first alone and afterwards in union with the British clergy, to convert the Saxon conquerors to Christianity.

What was the result of these labors?

The Saxons were converted; the Roman and British clergy working together and holding substantially the same faith, the two Churches became united in one, and by degrees the Pope gained a controlling power over the whole.

Was the Roman Church at that time corrupted by error?

No; the chief errors of the Roman Church are the outgrowth of later times.

To what source then does the present Church of England trace her origin?

To the early British Church, which was probably established by St. Paul, and which had existed in Britain hundreds of years before Roman priests ever set foot on British soil.

Is it true then to say that the Church of England is a "schism from the Roman Catholic Church?"

No; it is contrary to all the facts. The Church of England is the lineal descendant of the old British Church, which, though brought for a time under the domination of the Church of Rome, resumed, at the Reformation, her old position of an independent Church.

Suppose it were true, as some assert, that when Augustin came to Britain in 596, Christianity had become extinct, what would follow?

The present English Church would owe its origin to the Church of Rome.

Would this invalidate the claims or vitiate the character of the Church of England?

Certainly not. The Church of Rome, though at present in grievous error, is nevertheless a part of the Church founded by the Apostles, and any Church springing from that source is a branch of the Apostolic Church.

Through what great movement did the Churches of Rome and England become separated from each other?

The English Reformation.

English Reformation.

What is meant by the English Reformation?

The long struggle of the bishops, clergy, and laity in England in the 16th century to free the Church from certain unscriptural doctrines and practices which had grown up during the middle ages.

Is the Church of England a new church which came into existence at the time of the Reformation?

No; it was the same Church after the Reformation that it was before, only it was freed from certain false doctrines and practices which had sprung up during the preceding centuries. The same church buildings were used, and the same clergy, with a few exceptions, ministered in them.

Is the Church of England then merely an offshoot of the Church of Rome?

No; it is the Church of England freed from the accumulation of Romish errors.

Did the Church of England separate from the Communion of the Roman Catholic Church at the time of the Reformation?

No; the Church of Rome separated from the Church of England.

What led to this action on the part of the Church of Rome?

The Bishops and Clergy of the Church in England refused to submit longer to the dictation of the Bishop of Rome, or to acknowledge his authority in matters pertaining exclusively to the English Church, and, accordingly, asked the King and Parliament (1532) that obedience be withdrawn from the See of Rome.

Was not this a breaking of communion and fellowship with the Church of Rome?

Certainly not; it was merely an assertion of the Church's right to manage her own affairs without foreign interference.

How was the communion between the two Churches finally broken off?

By a mandate of Pope Pius V., in 1570, commanding all the clergy and people of England who upheld the claims of the Papacy to withdraw from communion with the Reformers, and establish separate places of worship.

Was this mandate issued because of any false doctrine held by the Church of England, or any uncertainty as to the validity of her orders?

No; it was issued because the Bishops and Clergy and Parliament of England refused to

acknowledge the Bishop of Rome as the head of the English Church.

On what facts do you base this statement?

Up to 1570, twelve years after the accession of Queen Elizabeth, the clergy and people of England, both Reformers and Papists, worshipped together in the same churches. In that year Pope Pius V. made overtures to Elizabeth, as his predecessor had done, looking to a reconciliation, and offered to accept the Reformation and approve the Prayer Book if the Queen and Clergy would acknowledge the Papal supremacy. On their refusal to do so, the Pope issued a bull of ex-communication against them, commanding his adherents to separate from the Church of England and establish separate places of worship.

How many obeyed this mandate?

Out of the 9,400 beneficed clergy in England at the time, less than 200 gave up their livings. The rest remained steadfast to the Church of England and the cause of the Reformation.

What do these figures show?

That the Reformation was a general movement of the whole realm, and that the present Church of England is a reformed national Church, and not a mere schism or split from the Church of Rome.

Is there any truth in the assertion, often

made, that the Church of England was founded by Henry VIII. ?

None whatever. It is an assertion that could only be made by one ignorant of history or regardless of truth.

What part did Henry VIII. take in the work of Reformation ?

His part was purely political and selfish. After his quarrel with the Pope, who refused to grant him a divorce from his lawful wife, Henry did all he could to free the realm and Church of England from the Pope's influence and control; but in all other respects he was a Roman Catholic and held the doctrines of that Church, to the day of his death.

How long did it take to complete and finally establish this reformation of the Church of England

Over a hundred and thirty years. It began about 1527, during the reign of Henry VIII., and was completed in 1662, after the death of Queen Elizabeth.

Was the Reformation accomplished peacefully and without difficulty ?

No; it was only after a long struggle and bitter persecutions.

What relation does the Episcopal Church in the United States bear to the Church of England ?

The Church in the United States was planted here by the Church of England, and fostered by her care until the American Revolution made it necessary for the Church in this country to have an independent government. The Church in this country is therefore the daughter and lineal descendant of the Church of England, having the same doctrine, ministry, and forms of worship.

Episcopal.

Why is the Church called Episcopal?

Because it has an Episcopal form of government, *i. e.*, the chief ministers or rulers are Bishops. The name is from the Greek word "episkopos," meaning an overseer.

What do you mean when you speak of a Bishop of the Church?

A lineal successor of the Apostles in the Episcopal office.

Are there any other Churches beside our own which have Bishops?

Yes; the Roman Catholic, the Russian and Greek Churches.

Are the Russian and Greek distinct and separate Churches?

No; though composed of different nationalities, the Greek, Russian and Oriental Churches

are generally classed together under the name of the "Greek Church."

Who were the first Bishops of the Christian Church?

The Apostles.

By whom were they appointed?

By our Lord Jesus Christ. St. Matt. xxviii. 18-20, St. John xx. 21-23.

Do the Bishops of the Church to-day hold the same office and authority that our Lord gave to the first Apostles?

They do; the office and authority which Christ gave to his first Apostles were handed down by them to their successors.

How were this office and authority transmitted?

By the laying on of hands in consecration to the Episcopate. I Tim. v. 22.

From whom then have our Bishops derived their authority?

From Christ, through His Apostles and their successors.

What do you mean then by an Episcopal Church?

A Church that is governed by a Bishop who traces his authority in a direct line back to the Apostles.

How long was this the only form of government in the Christian Church?

It was the only form of government known for the first fifteen hundred years after Christ.

How many of the Christian people in the world now hold to this Episcopal form of Church government?

It has been estimated that there are about four hundred and twenty-five millions of Christians in the world at the present time. Of these, upward of four hundred millions, or about seventeen-twentieths of all the Christians in the world, acknowledge the authority of this Apostolic ministry.

Is there any other religious body in the country which calls itself Episcopal?

Yes, the Methodist Episcopal.

What is the difference between a Bishop in the Methodist denomination and a Bishop in the Church?

The Bishops of the Church trace their authority back through a long line of Bishops to the Apostles. The Methodist Bishops trace their authority through a period of about an hundred years, to the Rev. Mr. Wesley, who founded the Methodist Society.

Was Mr. Wesley a Bishop?

No; he was simply a presbyter in the Church of England, and, not being a Bishop himself, could not confer the Episcopal office on others.

Did Mr. Wesley ever assume to be a Bishop, or to exercise the functions of the Episcopate?

No; he disclaimed the title, and severely rebuked some of his followers in this country who first allowed themselves to be called Bishops.

Did Mr. Wesley ever leave the Church of England, or encourage his followers to do so?

No; he lived and died a devout communicant of the Church, and, speaking of his society, declared that "They who leave the Church of England leave us."

What was the Methodist Society originally?

A society organized within the Church of England by the Rev. Mr. Wesley, for the purpose of reviving and deepening personal and evangelical piety.

What then must we infer from these facts?

That in separating from the Church and assuming the titles pertaining to the Episcopal office, the Methodist Society has departed from the teaching and intention of its founder.

Were there any Bishops in this country before the American Revolution?

No; this country was a mission field of the Church of England, and the clergy were ordained by the Bishops in England.

Who were the first three Bishops of the Church in America?

Bishop Seabury of Connecticut, Bishop White of Pennsylvania, and Bishop Provoost of New York.

Where were they set apart for this office?

Bishop Seabury was consecrated at Aberdeen Scotland, Nov. 14, 1784. Bishops White and Provoost, at Lambeth Chapel, London, Eng., Feb. 4, 1787.

Distinctive Principles of the Church.

How does the Episcopal Church differ from the religious bodies around her?

In her doctrines, her ministry and government, and in her forms of worship.

You often hear people speak of the errors of the Romish Church; what are some of these errors?

Claiming that the Pope, or Bishop of Rome, is, by divine right, the head or supreme ruler of the whole Christian Church; claiming that the Pope is infallible and cannot err in any matter of doctrine or morals; teaching unscriptural doctrine about Purgatory, and praying to the Saints, and Transubstantiation; enforcing auricular Confession, and other things injurious to good morals and to the purity of religion.

What are some of the errors prevalent among the Protestant denominations?

There are about two hundred different sects in the world, and each one of them is built up on the denial of some doctrine which the Church has held and taught from the days of the Apostles. For example: 1. The Quakers deny the necessity and efficacy of the sacraments which Christ ordained; 2. The Baptists deny that any baptism except by immersion is valid baptism. They deny that infants should be baptized, and deny the privileges of church membership and the Lord's Supper to all who have not been immersed; 3. The Congregationalists deny the divine authority of the priesthood, and claim that all ministers derive their authority to preach and administer the Sacraments, etc., from the congregation; 4. The Presbyterians deny that there is more than one divinely appointed order or grade in the Christian ministry; 5. The Unitarians deny the divinity of our Blessed Lord; 6. The Methodists deny the necessity and authority of an Apostolic ministry; and for these reasons separated themselves from the Historic Church.

What is this breaking away from the Church called?

It is called schism.

What does "schism" mean?

It comes from a Greek word, meaning to rend or separate or tear asunder.

What does the Bible say on the subject of schism and of unity among Christian people?

Read St. John xvii. 20–21; I Cor. iii. 3–4; xii. 13; Eph. iv. 1–6; I Cor. i. 10–13; Rom. xvi. 17; I Cor. xi. 19; II Peter ii. 1–2.

What view does our Church hold on this subject?

She teaches her people in the daily service to pray for unity, and to be kept from sins of heresy and schism.

What does heresy mean?

It comes from a Greek word, signifying *to choose for one's self*, and means the wilful holding of a religious belief contrary to the Catholic Faith.

DAILY MORNING PRAYER.

Why is this service called the office for *Daily* Morning Prayer?

Because it was intended to be said daily.

Where is it said daily?

In Cathedrals, Colleges, Seminaries, etc.

By what name was this office originally called?

"Matins," from an old Latin word signifying morning.

What is the origin of this custom of daily Morning and Evening Prayer?

It is a custom derived from the Jewish Church, in which the daily Morning and Evening Sacrifice were enjoined by Divine command.

With what does the Office of Morning Prayer begin?

A number of sentences from the Bible, to be read by the Minister.

What is the design of these sentences?

To encourage people to faith and repentance and to prepare the mind for holy worship.

How did this service originally begin?

With the Lord's Prayer. But in 1551 these sentences, together with the Exhortation, Confession and Absolution, were inserted as a preparation of the hearts and minds of the worshippers for the service which follows.

Rubrics.

At the beginning of these sentences, and frequently throughout the Prayer Book, you find certain directions to the Minister and people in fine print; what are they called?

Rubrics, from the Latin word meaning "red."

Why are they called "rubrics"?

Because to make them conspicuous they were originally written or printed in red letters.

How many of these sentences does this first rubric direct the Minister to say?

One or more.

Why do the people rise and remain standing while these sentences are being read?

Because they are messages from God, addressed to the people.

What comes next in the service after these sentences of Holy Scripture?

An exhortation to penitence and confession based upon the teaching of these sentences.

The General Confession.

What follows this exhortation?

The General Confession.

How does the rubric direct this Confession to be made?

By the Minister and people, all kneeling.

Kneeling.

Why are we required to say it kneeling?

1st, Because in addressing God kneeling is the proper attitude to express humility and reverent supplication.

2nd, Because a devout manner helps to create devout feelings.

What authority have we in the Bible for kneeling when we pray?

The example of our Blessed Lord and his Apostles (St. Luke xxii. 41, Acts vii. 60, ix. 40, xx. 36, etc.)

Is there any example in the Bible of persons standing to pray?

Yes, it was a common custom among the Hebrews, 1 Kings viii. 22, St. Luke xviii. 11.

Is it proper for people to sit during the prayers in public worship?

No, unless prevented by physical disability, they should kneel. Reverence as well as good

breeding requires us to conform as nearly as possible to the rules and custom of the Church.

Declaration of Absolution.

What follows in the Prayer Book after the General Confession?

The Declaration of Absolution.

By whom is this Declaration made?

By the Priest alone. (See the rubric.)

When the priest makes this Declaration of Absolution, does he pretend to forgive sins by his own power and volition?

No, God alone has power to do that.

What then does the Priest do here?

He is officially declaring the fact of God's forgiveness.

If it is only the declaration of a fact, then why may not any one else besides the Priest or Bishop make it?

It is more than the declaration of a fact; it is the performing of an official act, which no one except the regularly ordained minister has received authority to do, and therefore if any one else does it his act is not valid.

How can you illustrate the difference between a valid act and an unauthorized act?

If a man has committed a crime and has been shut up in prison, the governor of the state may

pardon him out and set him at liberty. He may do this by going himself to release the prisoner, or he may send an officer to read the letter of pardon. If the message of pardon is brought by an authorized messenger, who has been sent by the governor, then the prisoner goes free; but if anybody else, whom the governor has not authorized to do it, should come and tell him he was pardoned and might go free, it would avail nothing. The prisoner would not be released. So it is with those who pronounce this absolution. Any Christian neighbor may tell us that God pardoneth, etc., or he may pray that God will pardon, etc. We may be very glad to hear it, although we knew it before. But we feel very differently when a minister comes who has been duly authorized and empowered. We know that when he declares our forgiveness he is doing so as an officer of God, who has been sent and empowered to do so, and if we have fulfilled our part of the conditions, *i.e.*, if we are truly penitent and believing, we know that the official act of God's minister on earth is ratified in heaven (St. John xx. 21–23).

The Lord's Prayer.

What follows the Absolution in the Morning service?

The Lord's Prayer.

Why is the Lord's Prayer placed after the Absolution, instead of before it?

Because after we have made our confession to Almighty God, and have received the assurance of His pardon, we can address Him as our Father in a higher sense than before.

Why is this prayer to be found in every Office of the Prayer Book?

Because it is the prayer which our Lord told His disciples to use (St. Luke ii. 1–2).

What does the expression "daily bread" mean in this prayer?

Not only daily food and all things necessary for the body, but also whatever is necessary for the daily needs of the soul (St. Matt. iv. 4).

The Versicles.

What are the sentences called which here follow the Lord's Prayer?

Versicles, meaning a little verse.

How long have these versicles been used in the liturgy?

Fifteen hundred years at least, and probably much longer.

The Gloria Patri.

What is the following sentence called, beginning with the words, "Glory be to the Father?"

The Gloria Patri, or lesser doxology. It is an ascription of glory to God, and an expression of the Church's belief in the co-equality and co-eternity of the three Persons in the Blessed Trinity.

What is the origin of this hymn?

It is said to have been first used by St. Polycarp, at the close of his prayer, when he was being burned at the stake.

The Venite.

What does "venite" mean?

It is a Latin word, meaning "O come."

Why do this and other canticles in the Prayer Book have Latin titles?

The Prayer Book used to be printed in Latin, and when it was translated into English, at the time of the Reformation, these Latin titles were retained for convenience, just as the old Latin titles are retained in books of civil law.

How long has this canticle been used in the public worship of the Church?

It has been used in the Christian Church more than 1800 years, and by the Jews in the Temple Service from the time of David.

The Psalter.

What follows in the Morning Prayer after the "Venite"?

A portion of the Psalms or Psalter.

What does "Psalter" mean?

A Book of Psalms. It was the great Hymnal of the Jewish Church.

By whom were these Psalms written?

By various authors, extending over a period of 1000 years, from Moses (Ps. xc.) to Nehemiah. But as nearly half of them (72) were written by David, the whole collection is called "The Psalms of David."

How long have they been used in public worship?

More than 3000 years.

Why are they so much used in our Christian worship?

Because they contain a great variety of devotion, and every one can apply them spiritually to his own experience, and use them to express his own feelings and desires.

Why does the rubric direct us to say or sing the Psalter standing?

Because this attitude is expressive of the lively interest and earnestness which we ought to feel in our acts of worship.

Which are the seven Penitential Psalms?

Psalms 6, 32, 38, 51, 102, 130, 143.

Which are the Messianic Psalms, and why so called?

Psalms 2, 16, 22, 40, 41, 45, 69, 72, 110, 118. They are called Messianic because they prophesy of Christ.

Were these Psalms written to be read or sung?

To be sung.

When is it proper to read them?

When they cannot conveniently be sung.

THE LESSONS.

What follows in the service after the Psalter?

The Lessons from the Bible.

How many, and what Lessons are appointed to be read at the Morning and Evening Service?

Two; one from the Old Testament and one from the New.

Why should these lessons be read in public?

Because, as we learned from the "exhortation," one object of our coming together in God's house is to "hear His most Holy Word."

Why are the lessons selected from both the Old and the New Testament?

Because both are God's Word, from which we learn our Christian duty and God's will toward us. Selecting the lessons from both Testaments

enables us to see how the two Testaments agree, and how things predicted in the Old were fulfilled in the New.

What is the Old Testament?

A history of the way in which God prepared the world for the coming of Christ.

By whom were the Canonical Books of the Old Testament written?

By some twenty-four different authors, extending over a period of more than a thousand years.

What is remarkable about these writings of the Old Testament?

The unity of thought and purpose in writings by so many different authors, and extending over so long a period of time, is an evidence of their inspiration.

How long was the interval between the last book of the Old Testament and the first book of the New?

Nearly 400 years.

What is the New Testament?

A collection of inspired writings, which contain all things necessary to salvation.

Of what does this collection of inspired writings consist?

It consists of twenty-seven different treatises, written on various occasions and subjects, by

eight different authors, within a period of about 60 years after the Lord's Ascension.

What are the four Gospels?

Four different accounts of the life of Christ.

How did the Gospels come to be written?

At first the story of the Saviour's life was told by the Apostles orally. But as time went on and the Apostles were passing away to their death, it became necessary to have a written record of what He said and did (See St. Luke i. 1–5).

What does the Book of Acts contain?

A narrative of the wonderful events which attended the organization of the Church after the outpouring of the Holy Ghost on the Day of Pentecost.

What are the Epistles?

Letters written by St. Paul, St. Peter, St. James, St. John, and St. Jude, for the guidance and instruction of Christian believers.

What is the Book of Revelation?

A prophecy setting forth the final glory of the Gospel dispensation.

How much of the Bible is read in the public worship of the Church every year?

Almost the whole of it, and some parts of it several times.

What then may be said of the Episcopal Church?

That it is pre-eminently a Bible-reading Church, and makes larger provision for instructing the people in God's Word than any other religious body in the world.

The Te Deum.

What follows in the Morning Service after the reading of the First Lesson?

The Te Deum.

What does "Te Deum laudamus" mean?

"We praise Thee, O God."

Who is the author of this sublime hymn of praise?

It is thought to have been composed by Hilary, a saintly Bishop in France, about 300 A.D.; some say even earlier than this.

How long has it been used in the public worship of the Church?

More than 1400 years.

What is the notable peculiarity of this hymn?

It is the loftiest in sentiment, the grandest in diction, and the fullest in doctrine of any Christian hymn.

Why does so large a portion of the Church's liturgy consist of praise?

Because praise and thanksgiving are the loftiest exercise of the human heart. The more we learn to praise and bless God, the less we shall

think of self, and the more bright and joyous life becomes.

The Benedicite.

What does "Benedicite" mean?

"Bless ye."

Where do you find this hymn in the Bible?

It is one of the Books of the Apocrypha, called the Song of the Three Holy Children.

Give an account of the Three Children—who were they, and how did they come to be in Babylon, and why were they cast into the fiery furnace?

See Dan i. 3.

How long has this hymn been used in the Christian Church?

From the earliest ages, though we do not know when it was first used.

Was it used in divine worship before the Saviour's time.

Yes; it was used in the Jewish Church several centuries before.

The Benedictus.

From what part of the Bible is the "Benedictus" taken?

St. Luke i. 68–71.

What is the "Benedictus," and by whom and on what occasion was it first uttered?

See St. Luke i.

How long has this hymn been used in the public worship of the Church?

About 1000 years.

The Jubilate.

What does "Jubilate" mean?

"Be ye joyful."

By whom was this Psalm written, and for what purpose?

It is thought to have been written by David, to be sung at a public Thanksgiving. It has been used in the Church's liturgy about 1400 years.

Why do we sing this song after the Second Lesson?

Because the Second Lesson is usually taken from the Gospel, and this song of gladness expresses the feeling we should have when we have heard the Saviour's blessed teaching.

The Creed.

What is the Creed?

A brief statement of the truths of Holy Scripture, upon which the Christian Church is built.

From what Latin word is the name creed derived, and what does it mean?

From "Credo," meaning "I believe."

How many forms of the Creed are there in the Prayer Book?

Two; the Apostles' and the one commonly called the Nicene Creed.

Why is the first one called the "Apostles' Creed"?

Because it contains the doctrines clearly taught in the writings of the Apostles, and is doubtless in substance the "form of sound words" and the "faith once delivered to the saints" spoken of by St. Paul and St. Jude.

From what source was the Creed derived?

It was the belief of the Christian Church, handed down by tradition from the days of the Apostles.

Where do we find the first statement of the Christian Creed or belief?

In the writing of Ignatius (A. D. 69) we find the greater part of the Apostles' Creed exactly as it is in the Prayer Book.

Who was Ignatius and when did he live?

He is said to have been a disciple of St. John, and to have been ordained by that Apostle to the Christian ministry. He was appointed Bishop of Antioch in the year 69 and was martyred at Rome in the year 107 or 115.

We read in books that the churches of Jerusalem and Antioch and Ephesus and Alexan-

dria and Rome each had a Creed; was that the Apostles' Creed?

Yes; each Church had in substance the same creed, only in some churches it was more expanded than in others, and therefore, owing to the want of frequent intercommunication and to the inexactness of oral tradition, the Creed in each Church differed slightly from that of the others.

How and when were these differences reconciled?

By action of the first General Council, held at Nice in Bythima, A. D. 325.

Is it true then to say that the Christian Creed was the creation of the Council at Nice?

Certainly not. The Bishops who came to that council did not originate the Creed, but acted merely as witnesses, each one testifying as to the belief which had always been held in their respective churches.

What is it that makes the Council of Nice so important and interesting?

The fact that it was the first General Council of the Church, after the Apostles' days, ever assembled, and that the most vital truth of the Christian religion, *i. e.*, the Divinity of our Blessed Lord, was here discussed and the doctrine settled.

By whom was this council called and for what purpose?

It was called by Constantine, the first Christian Emperor of Rome, at the request of many Bishops and other distinguished men, to discuss and settle the dispute raised by Arius, a Presbyter of Alexandria in Egypt, who denied the true divinity of Christ; claiming that there was a time when He did not exist, that He was created by the Father, and that He was not of one substance with the Father.

How was the dispute settled?

By an appeal to Holy Scripture and to the universal belief of the Church; those who were present testifying to what had always been held and taught in the churches to which they belonged.

How long did the Council remain in session and who attended it?

It remained in session nearly three months, and was attended by over two thousand persons, who came from all parts of the Christian world to bear witness to the faith. Three hundred and eighteen Bishops were present, besides a great number of other clergy, among whom were many who had suffered and been tortured in the heathen persecutions.

Is there any body of Christians in the world

to-day who hold the erroneous belief of Arius and deny that Christ is God?

Yes, the Unitarians.

What is the necessity of having a Creed?

In order that everybody may know exactly what the fundamental truths of the Christian religion are.

Why do we repeat the Creed on every occasion of public worship?

(1) As an act of devotion and loyalty to God. (2) That we may always be familiar with the fundamentals of the faith, and so have a constant safeguard against error.

Why do we repeat it standing?

Because this attitude is expressive of earnestness and readiness to defend our faith.

Why do some clergy and congregations turn to the East when they say the Creed?

It is a very ancient custom, adopted by the early Christians to express their faith in Christ as the Sun of Righteousness. As the orb of day rises in the East giving light to the world, so it was believed that Christ, who gives light to our souls, would appear in the East at His second coming.

Why do we bow at the name of Jesus when we repeat the Creed?

(1.) The Bible tells us that every knee shall bow at His name. Phil. ii. 10.

(2.) It is an act of reverence, by which we show our belief in His divinity.

(3.) It has been the custom of the Church for many hundred years, and keeping up this custom shows our historical continuity with the early Church.

What does the word "Catholic" mean as used here in the Creed?

The "whole" or "universal."

When you say "I believe in the Holy Catholic Church," do you mean merely the Episcopal Church in the United States?

No, for this is only a local part of the Universal Church of Christ.

Do you mean the Roman Catholic Church?

No, for that is only a part or branch of the Universal Church.

Do you then mean the Greek Church or the Church of England?

No, for these are only parts of the one great whole.

What then do you mean by the Catholic and Apostolic Church?

I mean the one great world-wide organization of which these and all other historical Churches are part and of which all baptized Christians are members.

Why do you give your allegiance to the Episcopal Church in the United States or the

Mother Church of England rather than to any other?

Because these Churches hold and teach the faith of the Catholic Church in its purity, and only teach the doctrines and maintain the practices which have the sure warrant of Holy Scripture and primitive custom.

What is the distinguishing mark of a Catholic Church?

The holding of the faith which has been held by all branches of the Church everywhere and at all times: (*Semper ubique ab omnibus*)

Why is the Church call "Holy"?

The Bible tells us that it is the body of Christ, and that the Holy Spirit dwells in it. St. John xv. 1–5; 1 Cor. xii. 4–14.

What is meant by the word "hell" as here used in the Creed?

It means Hades, or the place of departed spirits; not the place of torment set apart for the wicked.

What is meant by the "Communion of Saints"?

It means that between all true Christians, both on earth and in Paradise, there is a bond of fellowship and a community of interests, and that all have communion with Christ.

Are Christians called saints anywhere in the Bible?

Yes, repeatedly in the Epistles to the Romans, Corinthians, Ephesians, etc.

By how many is this Creed accepted as the standard of belief?

By nearly the whole Christian world, the Greek, Roman, Anglican, Gallican, Spanish and Swedish churches; by Lutherans and Calvinists, Presbyterians, Congregationalists, Methodists, Dutch Reformed, Baptists and all evangelical denominations.

If so many Christian bodies accept the Creed, why are they not all united together in one Church?

Because (1) they do not all agree as to the interpretation of some of the articles in it; and (2) Because they differ on some point of doctrine or practice not mentioned in the Creed.

The Nicene Creed.

Why is this second form of the Creed commonly called the Nicene Creed?

Because it is a paraphrase of the Creed set forth and established by the council of Nice A. D. 325. It was drawn up by the Second General Council of Constantinople, A. D. 381, as a barrier against the doctrines of Arius and other heretical teachers.

Is this the same as the Apostles' Creed?

Yes; the only difference is that the truths

contained in the Apostles' Creed are here set forth with greater fulness and explicitness, to avoid the possibility of misunderstanding, and the clauses following the one, "I believe in the Holy Ghost," were added.

What does the word "of" mean in the expression "God of God, Light of Light"?

It means "out of."

Has the formula of the Church's belief, as expressed in these creeds, ever been altered or added to since the council of Constantinople?

Never, except by the Roman Church, which adopted twelve new articles of faith at the Council of Trent, in 1565, and has added some others since.

What were some of these new articles added by that Council?

One declaring the authority of ecclesiastical tradition; another belief in seven sacraments; another transubstantiation; and others relating to Purgatory, prayers to the saints, etc.

The Collects.

What follows in the Morning Service after the Creed?

The Collects and Prayers.

What is meant by the word "Collect"?

A short, comprehensive prayer, used in connection with some other part of the Church service.

What is meant by "the Collect for the day?"

The short prayer which is used in connection with the Epistle and Gospel for a particular day or season.

Why is it called "Collect for the day"?

Because the sentiment contained in it is generally collected or gathered from the Epistle or Gospel for that day's service, or else because it is a brief collection of things necessary to be prayed for.

Collect for Peace.

What is the first collect in the Morning Service after the Collect for the day?

A prayer for peace.

Why is this collect placed first among the collects for Morning Prayer?

Because peace is the greatest of earthly blessings, and without this all other things would be as nothing.

For what is this collect distinguished?

Its wonderful combination of brevity with comprehensiveness.

How long has this collect been used?

More than twelve hundred years. It is taken from the service book of Gregory the Great, about A. D. 590.

Why is the "Amen" at the end printed in italics?

To indicate that it is to be used heartily and by the people.

What does the word "Amen" mean?

It is a Hebrew word, meaning "so be it," "verily."

Collect for Grace.

What is the origin of the Collect for Grace?

It comes from the Greek Liturgy, and is placed next to the Collect for Peace because grace and peace are joined together in the Bible, and because without grace we could not long enjoy peace.

Why is this collect especially proper in Morning Prayer?

Because we need God's grace and protection to shield us from sin and danger during the day.

Prayer for Civil Rulers.

Why does the Church require public prayers to be offered for the President of the United States and all others in civil authority?

To teach her people the duty of loyalty and submission to the civil rulers, and to secure peace and righteous government. See I Tim. ii. 2.

From what source is this prayer derived?

It is an adaptation of "The Prayer for the King's Majesty" in the English Book, but was

derived originally from the Sacramentary of St. Gregory.

A Prayer for the Bishops and Clergy.

Why does the Church require public prayer to be offered for the "Bishops and other Clergy"?

To teach us the duty of love, loyalty, and obedience to our spiritual governors, no less than to our civil magistrates. See St. Matt. ix. 38; I Thes. v. 12–13; Heb. xiii. 17–18; II Thes. iii. 1–2.

Instead of praying for the Clergy, what do many people do?

Criticise and find fault.

What should we always remember?

That prayer helps both the minister and those who pray for him, and criticism injures both. We can never unkindly criticise one for whom we earnestly pray, whether it be our pastor or any one else.

Prayer for All Conditions of Men.

For whom does the Church teach us to pray in the prayer for all Conditions of Men?

For the heathen, for all Christians, and for all who are afflicted or distressed by either trouble, sorrow, sickness, or poverty.

Why does the Church offer this prayer?

Because it is the teaching of Holy Scripture, and an exercise of broad catholic charity.

For what do we "more especially pray" in this collect?

For the "holy Church universal."

Who are included in the Church universal?

All who are baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. See St. Matt. xxviii. 19; I Cor. xii. 13, etc.

What does the Church ask in this petition?

That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit and in the bond of peace.

What then may this prayer be called?

A prayer for Christian unity.

Christian Unity.

What is meant by Christian unity?

Oneness of purpose, oneness of belief, and oneness of organization; like that of an army in which there are different regiments under different leaders, with different dress and different tactics, but all organic parts of one great whole, moving in harmony with each other, for the accomplishment of one and the same great purpose.

Of what do the various religious denomina-

tions remind us in the present divided state of the Christian world?

An army in which each different regiment is fighting on its own hook, without unity of purpose and without regard to the interest or safety of any other.

How does the Church look upon Christians belonging to the various religious bodies not organically connected with her?

As all belonging to the great universal Church of Christ, by virtue of their Christian baptism, but as being in a state of schism, and holding erroneous or defective belief on some matter of doctrine, discipline, or worship; also as having erred in perpetuating divisions in the body of Christ.

Why does the Church place so much stress on the importance of Christian unity?

(1.) Because Christ prayed that His followers might all be one, and declared that unity should be the mark by which the world might know that they were His disciples. St. John xvii. 21.

(2.) Because nothing causes greater hindrance to the extension of Christ's kingdom on earth, and nothing does so much to help the cause of infidelity, as divisions among those who profess and call themselves Christians.

What is it that prevents unity between the various bodies of Christians?

(1.) Custom and historical traditions; (2.) Denial of some portion of the Faith once delivered to the Saints; (3.) Spiritual pride.

Who are they that are doing most for the restoration of unity?

Those who pray most constantly and earnestly for it.

What steps did our Bishops take, in 1886, looking to the restoration of Christian unity?

They set forth a statement of four fundamental truths, as a basis on which it might be possible for unity to be restored.

What were they?

(1.) The acceptance of the Holy Scriptures of the Old and New Testament, as containing all things necessary to salvation, and as the rule and ultimate standard of faith.

(2.) The acceptance of the Apostles' Creed as the Baptismal symbol, and the Nicene Creed as a sufficient statement of the Christian faith.

(3.) The two Sacraments ordained by Christ Himself, *i. e.*, Baptism and the Supper of the Lord, ministered with the use of His words of institution and of the elements ordained by Him.

(4.) The Historic Episcopate, locally adapted in the methods of its administration to the needs of the nations and peoples called of God into the unity of His Church.

What is the chief obstacle to the acceptance of this overture by the Protestant denominations?

The acceptance of the Historic Episcopate.

Would it be possible for the Church ever to yield this point?

No; to do so would be to abandon the commission which Christ gave to His Apostles, and the very thing which connects the Church organically with Christ the incarnate Head.

What do people often say respecting the importance of unity among Christians?

That outward and organic unity is of little consequence so long as we have unity of spirit.

What reply do you make to this?

There can be no true unity of spirit where there is outward disunity. If we have unity of spirit, outward unity will follow as naturally as the blossom follows the bud. The one is the natural and necessary consequence of the other.

What else do people often say?

That "when we get to heaven it will make no difference what Church we belonged to."

What answer do we make to this remark?

We are by no means sure of getting to heaven unless we abide in the Church, which is the body of Christ, and do His will who prayed that His followers might all be one.

What other remark is often made disparaging the importance of Christian Unity?

That if we love the Lord Jesus Christ sincerely, nothing else is required.

What reply do you make to this?

We say that love to Christ is undoubtedly the foundation of all true Christian character; but if we love Christ sincerely we shall be very careful to keep His commandments and to live in unity with His Church.

Does not our Lord sanction the divisions of Christians into separate and independent bodies or congregations, when He says "Where two or three are gathered together in My name, there am I in the midst of them"?

No; the Bible tells us that there is "one body and one Spirit, even as ye are called in one hope of your calling," and we must never interpret one part of Scripture so as to contradict another part. We must never presume to claim Christ's promises if we neglect His precepts. How can a congregation be gathered together truly in Christ's name if they are gathered together contrary to the teaching of His Word, and despising the unity for which He prayed.

What else is often said to show that God approves of divisions among Christian people?

"See how much good they do, and how they flourish. If it were wrong to separate from the Church, would God bless them as He evidently does."

What do we reply to this?

God blesses many people who do wrong ignorantly, but it does not follow from this that wrong doing is pleasing to God. He blesses them for the good that is in them, not for the bad. So with the Christian denominations; if they would use their zeal for God in unity with the Church, the good done would be far greater than it is.

General Thanksgiving.

What is the origin of the General Thanksgiving?

It was probably compiled and placed in the English Prayer Book by Bishop Reynolds, in 1662.

What may we learn from this Prayer?

That gratitude is as much a duty and as acceptable to God as prayer is.

Prayer of St. Chrysostom.

Why is the prayer following the General Thanksgiving called the Prayer of St. Chrysostom?

Because it was copied by Archbishop Cranmer, from an old Greek Liturgy, believed to have been prepared by St. Chrysostom in the 4th Century.

Why are all these prayers and thanksgivings offered up in the name of Christ?

Because Christ tells us that whatsoever we ask in His name, and in accordance with His will, we shall receive. See St. John xiv. 13–14; xvi. 24; Heb. iv. 14–16.

What does it mean to ask in the name of Christ?

Through the mediation of Christ. See Heb. vii. 25.

What is the origin of the Minor Benediction, which follows the Prayer of St. Chrysostom?

It is taken from one of St. Paul's Epistles, and is found in almost all the ancient liturgies.

Why are these petitions placed here in the form of short and separate prayers, instead of being all combined in one long prayer?

(1.) It is in accordance with ancient usage; (2.) Giving a moment's respite to the mind at frequent intervals helps to fix the attention more readily on the subject which follows.

EVENING PRAYER.

How does the office of Evening Prayer differ from that of the Morning?

It has a different Psalter, different Lessons, different Canticles, and some different Collects.

By what other name is the Evening Prayer sometimes called?

Evensong or Vespers.

What does "Vesper" mean?

Evening.

Gloria in Excelsis.

What form of praise does the rubric permit us to sing at the end of the Psalms, instead of the Gloria Patri?

The Gloria in Excelsis.

What does "Gloria in Excelsis" mean?

"Glory be to God on high."

What is the origin of this hymn?

The first part of it is the song of the angels, (St.

Luke ii. 14): the second part was added about A.D. 140.

The Magnificat.

What is the first Canticle appointed for Evensong?

The Magnificat, so called from the first word of the hymn, as printed in the old Latin Prayer Book.

What is the Magnificat?

The wonderful song which came from the lips of the Blessed Virgin Mary after the visit of the Angel (See St. Luke i. 46).

Why is Mary called the *Blessed* Virgin?

Because God's Angel called her "blessed."

What should we learn from this?

Always to speak with reverence of her whom God has so highly honored.

What great truth does this hymn set forth?

The blessedness of being pure in heart, and God's faithfulness to those who are meek and lowly.

How long has it been used in the public worship of the Church?

More than 1300 years.

With what feelings should it inspire us to think of the antiquity of the prayers and praises in this book?

With feelings of profound reverence for the

Church which remains the same from century to century.

Cantate Domino.

What do the words "Cantate Domino" mean?

"Sing unto the Lord."

What is this song?

It is the 98th Psalm of David, and is one of the Liturgical Psalms used in the Temple service.

For what is it remarkable?

The striking boldness of its imagery, and its lofty sentiment of praise in acknowledgment of God's faithfulness and mercy.

Bonum Est Confiteri.

What do the words "Bonum Est Confiteri" mean?

"It is a good thing to give thanks."

What is this Canticle taken from?

From the 92nd Psalm, which was anciently sung in the Temple service. It is an outburst of gratitude, and teaches "the duty, the time, and the manner of giving thanks for the works of God and the dispensations of His providence.

Nunc Dimittis.

What is the "Nunc Dimittis," and on what occasion was it first uttered?

See St. Luke ii. 25–32.

Why is it especially appropriate for the closing canticle at Evening Prayer?

Because the duties of the day are now over, and having seen and heard in the services of the Sanctuary what God has done for our salvation, we may depart to our homes satisfied, the hours of darkness reminding us that Christ is the light of the soul.

Deus Misereatur.

What do the words "Deus Misereatur" mean?

"God be merciful."

Where is this song found in the Bible?

In the 67th Psalm.

What is the peculiarity of this song?

It is one of the Liturgical Psalms used in the Temple, and is prophetic of the conversion of the Gentiles, ("Nations" here means "Gentiles.")

Benedic, Anima Mea.

What do the words "Benedic, anima mea" mean?

"Praise the Lord, O my soul."

Where is this song found in the Bible?

In the 103rd Psalm.

For what is it remarkable?

Its fervent spirit of praise.

A Collect for Peace.

What is the first Collect in the Evening Prayer?

A Collect for Peace.

How does this Collect differ from the Collect for Peace in the Morning Prayer?

The Collect in Morning Prayer is for protection against external foes, which assail us more frequently in the day; the Collect in Evening Prayer is a petition for inward peace and tranquility of heart, which none can know save those on whom God bestows it.

What words of the Bible suggest this prayer?

The words of David in the 4th Psalm, "I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me dwell in safety."

For what is this Collect remarkable?

Its unsurpassed beauty and instructiveness.

Collect for Aid Against Perils.

What are the two petitions in this Collect?

(1.) That God will dispel the darkness of the night by bringing back the morning light. (2.) That while the night lasts He will defend us from its perils.

What is the origin of this Collect?

It is derived from an ancient Greek Liturgy, and is an echo of the prayer of David in the

13th Psalm, "Lighten mine eyes that I sleep not in death."

What does the expression "our darkness" mean?

It refers not only to the darkness of the physical world, but also to our spiritual darkness.

Why does the prayer close with the expression "for the love of Thy only Son, our Saviour Jesus Christ"?

This is a tender appeal to the love which God bears to the Son, and to us for His sake who took our nature upon Him; and we feel that what we ask in this way God will not refuse.

The Anthem.

What does the next rubric provide?

That Evening Prayer may close here with (an anthem and) such other prayer or prayers taken out of this Book as the minister shall think fit.

THE LITANY.

What does "Litany" mean?

A solemn form of supplication for God's mercy.

How did Litanies first come to be used in the Church?

They were first used in times of great public calamity or danger; the Clergy and people sometimes walking in procession through the streets barefoot and repeating the suffrages. Afterwards they were adopted into the regular services of the Church, for days and seasons of fasting and humiliation.

What examples of litanies are there in the Bible?

See Joel ii. 17; St. Luke xxii. 44; Heb. v. 7.

When and on what days is the Litany appointed to be said?

At Morning or Evening Prayer, on Sundays, Wednesdays, and Fridays. (See the rubric "Concerning the Service of the Church.")

Why especially on these days?

Because these days are associated with especially solemn and important events, *e. g.*, On Wednesday the compact was made for our Lord's betrayal, on Friday He was crucified, and on Sunday He rose from the dead. It is fitting that these days should be marked by especially solemn and complete services.

How long has this Litany been used?

It has been used in England for about twelve hundred years, and parts of it much longer.

How was it altered at the English Reformation?

By leaving out the invocations to the saints.

Into how many parts is the Litany divided?

Four; the Invocations, Deprecations, Intercessions, and Supplications.

What may be said of the Litany?

There is no other part of the public service of the Church in which the congregation has so large a share, or which breathes a more ardent spirit of devotion.

For what is this Litany remarkable?

Its simplicity, comprehensiveness, and solemn grandeur.

THE COLLECTS, EPISTLES, AND GOSPELS.

What follows in the Prayer Book after the special prayers and thanksgivings which follow the Litany?

A Collect, Epistle, and Gospel for every Sunday and every Holy Day to be observed during the year.

By whom were the Epistles and Gospels first selected and arranged?

Probably by St. Jerome, in the 4th century.

To what service do they belong?

The Communion service.

From what source are these Collects derived?

The most of them are found in the writing of Gregory the Great, who gathered them out of the old liturgies used during the first four or five centuries. Some of them were composed by Archbishop Cranmer and his co-laborers at the time of the English Reformation, and a few were composed afterwards when the English Prayer Book was revised.

Who was Gregory the Great?

A learned and saintly Bishop of Rome who lived in the sixth century, and by whose instrumentality the Saxons in England were converted to Christianity.

The Epistles.

What are the Epistles?

Selections from the letters written by the Apostles to the Church in different places. Sometimes a selection from one of the Prophetical books of the Bible is used for the Epistle.

What is the object of these selections?

To bring before us some special Christian doctrine or duty.

The Gospels.

What follows the reading of the Epistle?

A selection from one of the four Gospels.

What do the four Gospels record?

The life and deeds of our Blessed Lord; an account of His birth, His words and miracles, His death, Resurrection, and Ascension, and His sitting at the right hand of the Father.

What is the object of making these selections?

To bring before us some special teaching of Christ, or some event in His life.

What is observable in the Collect, Epistle, and Gospel for each day?

They all three harmonize in teaching some single truth, and each is connected with the other by some golden thread of thought.

For what days are these Collects, Epistles, and Gospels appointed to be used?

(1.) For all days commemorative of the principal events in the life of our Lord: the Nativity, Circumcision, Epiphany, Transfiguration, Crucifixion, Resurrection, and Ascension.

(2.) Days which mark the Church's holy seasons, such as Lent, and Holy Week, and Pentecost.

(3.) Days commemorative of Saints and Apostles.

How long has it been the custom in the Church to celebrate these holy days and seasons?

Just when they were first observed is a matter of uncertainty, but we know they were solemnized as early as the 2nd century.

Of what does this fact remind us?

That the liturgy of our Church is the richest and most ancient treasury of pure Christian devotion in the world.

ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

Why is the Holy Communion looked upon as the most important and most sacred service of the Christian Church?

(1.) Because it is the only recorded act of public worship which Christ himself instituted, (2) Because it deals with the most sacred and vital interests of our souls.

What is the design of the first two rubrics at the beginning of this office?

(1.) To guard the Church from scandal, and the Sacrament from profanation, by the presence of notorious evil livers. (2.) To prevent wicked or thoughtless people from adding to their sin by coming unworthily to the Holy Sacrament.

Why is the altar or holy table to be covered with a fair white linen cloth at the time of the Holy Communion?

(1.) For decency and reverence; (2.) To symbolize the purity of heart with which we should come to the holy feast.

How are the different parts of this office sometimes designated?

As "Ante-Communion," "Communion Proper," and "Post-Communion."

What is meant by the Ante-Communion?

All that part which precedes the address to Communicants, *i. e.*, the Lord's Prayer and Collect for Purity, the Commandments, the Collect, Epistle, and Gospel for the day, the Creed and Sermon and Offertory, and the Prayer for Christ's Church Militant.

What is the Communion Proper?

The part beginning with the Address to Communicants, and ending with the Administration of the Elements.

What is meant by the Post-Communion?

All that part which follows the administration of the elements, *i. e.*, the Lord's Prayer, the Prayer of Thanksgiving, the Hymn, and the Blessing.

Are there then in reality three separate parts to this office of Holy Communion?

No; it is one whole and complete office, and these different names are merely used for convenience, to designate the different parts of the one office.

With what does the office of the Holy Communion begin?

The Lord's Prayer, said by the Priest alone.

Why is the Lord's Prayer especially proper to be used here?

Because the Lord who instituted this holy ordinance was also the author of this prayer.

What follows here after the Lord's Prayer, and why?

A Collect for Purity, because the Bible tells us that without holiness no man shall see the Lord. If we would receive Christ into our hearts they should be cleansed and purified from all evil.

What follows the Collect for Purity, and why?

The Ten Commandments. They are placed here for two reasons: (1.) Because we promised at our Baptism to keep these Commandments, and this promise we solemnly renew every time we come to the Lord's Supper. (2.) To secure the regular and frequent instruction of the people in the moral law of God, which is the basis of all right living.

What is the response called which here follows each of these Commandments?

The "Kyrie Eleison," ("Lord have mercy upon us.") It is taken from one of the ancient Greek liturgies.

What follows here after the Ten Commandments?

A brief summary of the Divine law, in which Christ condenses the substance of all these

Commandments into two short sentences, setting forth our duty towards God and our duty towards our neighbor.

What is meant here by loving our neighbor as ourselves?

It means that we are to be just and unselfish towards them, and to desire their welfare as sincerely as we desire our own.

When Christ tells us here that we are to love God with all our heart and soul and mind, does it mean that we are to feel sentimental towards Him.

No; it means that we are to esteem God and and His love above every other creature.

How may we know that we are loving God as Christ here commands us to do?

Not by the fervidness of our emotions, but by our conduct towards him. When we make His will and His law the supreme law of our lives. (See St. John xiv. 21; I John ii. 5; I John v. 3.)

Collect, Epistle, and Gospel.

What follows in the office of Holy Communion after these Commandments?

The Collect, Epistle, and Gospel for the day.

What are the people directed to say after the minister announces the Gospel, and why?

"Glory be to Thee, O Lord." We say this

to express our gratitude to God for the glad tidings of salvation which the gospel brings.

Why do the people rise and stand when the Gospel is read?

To express their reverence for the words of Christ, and their readiness to execute His commands.

What follows the reading of the Gospel?

The Creed (unless it has been said in the Morning Prayer immediately before); after this comes the Sermon, and after this the Offertory.

The Offertory.

How long has it been the custom to make an offering at the time of the Holy Communion?

Justin Martyr, who lived 40 years after St. John (A. D. 139), says it was an invariable part of the service in his day, and it has been the custom ever since.

Why is it proper always to make an offering at the time of Holy Communion?

Because giving is as truly an act of worship and a part of our Christian duty as praying; and if we are not willing to give to God of our earthly things, we cannot expect to receive from Him of heavenly things.

What was required of the Jews?

That when they came before the Lord at the solemn feasts, they should not appear empty,

but that every man should give as he was able, (Deut. xvi. 16, 17,); and Christian people are required to do the same. (I Cor. xvi. 2.)

What is meant, in the rubric following the Offertory Sentences, by "other devotions of the people"?

Money or jewels, or whatever the people give to God in the Offertory for the benefit of His Church.

Why is money usually given?

Because money represents the fruits of our time, talents, energy, and skill, and in offering money to God we are giving that which represents our own personal exertion or self-denial.

Why is the collection placed upon the Altar or holy table?

To show that it is given to God and consecrated to holy purposes.

Why do the people rise when the offerings are thus presented?

(1.) Because it is their gift to God, and by rising they show that they join with the minister, who acts as their representative, in presenting it. (2.) Because it is an act of reverence and respect due from a giver to one whom he wishes to honor. In presenting our gifts to God we should not be less respectful than we would be in presenting a gift to an honored earthly friend.

Prayer for the Church Militant.

What prayer follows the presentation of the alms?

The Prayer for the Church Militant.

What does "militant" mean?

It comes from the Latin "milito," to be a soldier, and means fighting, contending.

Why is the Church called a "Militant" Church?

Because all baptized Christians are soldiers of Christ, whose duty it is to fight against sin and to contend earnestly for the Faith.

What is meant by the "Church Triumphant" and the "Church Expectant"?

The "Church Triumphant" means those in Heaven; the "Church Expectant" means those in Paradise, who are waiting for their final reward. These three together make up the one great Church of God.

For what is this prayer remarkable?

For its wonderful combination of definiteness with comprehensiveness.

What does it include?

Intercession for (1.) the Catholic or Universal Church; (2.) Christian Rulers; (3.) Bishops and Clergy; (4.) the people; (5.) the sad and suffering; (6.) a remembrance of those in Paradise.

The Exhortation.

What follows in the service after the prayer for the Church Militant?

An exhortation telling the people how to prepare for a worthy reception of the Sacrament.

What follows this Exhortation?

An invitation encouraging the people to come with faith, *i. e.*, without misgiving, to the Lord's table, and to be comforted by the assurance of His love and goodness toward them.

What follows this invitation?

An earnest confession to God and prayer for His pardon and grace.

What follows this confession?

The Priest (or the Bishop, if he is present) pronounces the sentence of Absolution. After this we have the sentences of Holy Scripture called the "Comfortable Words," because they bring us the assurance of God's pardon and peace.

Why are these sentences read here?

To make the people feel and understand how great God's goodness is toward them, and so to arouse their gratitude and love.

What are the versicles called which follow the "Comfortable Words"?

The "Sursum Corda," which means "Lift up your hearts."

What is there remarkable about these words?

They were quoted by St. Cyprian as early as 252 A. D., and are found in every known liturgy in the world. Tradition tells us that they were used in the office of Holy Communion as early as the Apostolic age itself.

What follows here after the "Sursum Corda" and other Versicles?

An exalted hymn of praise, called the "Sanctus," or "Trisagion," meaning thrice holy.

How long has this hymn been used in the Church's worship, and what was its origin?

More than 1500 years. It was heard by Isaiah 700 years before Christ, and again by St. John after the Ascension. See Is. vi. 3; and Rev. iv. 5–11.

Prayer of Humble Access.

What follows this hymn of the angels?

The Prayer of Humble Access, so called because of the humble confession of unworthiness which the Priest here makes both for himself and as the representative of the people who approach God's table with him.

For what is the Prayer of Humble Access a preparation?

For the reception of the Blessed Sacrament. Therefore in the early English Prayer Book this prayer was used very properly the last thing before partaking of the consecrated elements.

Prayer of Consecration.

What follows the Prayer of Humble Access?

The Prayer of Consecration.

Of how many parts does this prayer consist?

Three; the Consecration, the Oblation, and the Invocation.

Whose words are used in this Prayer, and what are they called?

The words of our Lord, quoted by St. Paul (I Cor. xi. 23). They are found in every liturgy in the world, and are known as "the Words of Institution."

When the Priest repeats these words with the Breaking of the Bread, what is it called?

The Consecration.

What does "Consecration" mean?

The act of setting apart and devoting to a sacred purpose.

What is it that is here consecrated and set apart?

The Bread and Wine.

What follows in this prayer after the Consecration?

The Oblation.

What is an oblation?

Something offered.

What is it that is here offered to God?

The Bread and the Wine which have been consecrated and set apart are here offered up as

a memorial before God of the sacrifice of Christ.

What follows the Oblation?

The Invocation.

What does the Priest here invoke God to do?

To sanctify with His Word and Holy Spirit the consecrated elements which have now been offered up as a memorial to God.

Why is God asked to do this?

That in partaking of them we may be partakers of the Body and Blood of Christ.

Where does our Lord teach us the necessity of partaking of His flesh and blood?

St. John vi. 53.

Where is the Saviour's body now?

In heaven.

Is it possible then to eat His flesh and drink His blood in any natural or carnal sense?

No, we can only do so after a spiritual and heavenly manner. (See the 28th Article of Religion)

What other sacrifice is here offered up?

Our sacrifice of praise and thanksgiving.

What is a sacrifice?

Something given or offered up to God as a religious act.

What other sacrifice is offered besides our praise and thanksgiving?

The Priest speaking in behalf of the people says, "We offer and present unto thee, O Lord,

ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee."

Where in the Bible are we told to do this?

Rom. xii. 1; I Cor. vi. 20.

The Administration.

What follows in the service after the Consecration Prayer is ended?

A hymn is sung, and the Priest, after partaking of the Communion himself, delivers it to the people with the words prescribed.

Why are the people directed to receive the Holy Communion kneeling?

It is considered the more reverent way, and reverent actions are best to express reverent feelings.

How should the consecrated elements be received by the Communicants?

The "bread" should be received in the palm of the hand, never with the fingers. The "cup" should be taken firmly by the stem with both hands.

Is it proper to receive the Blessed Sacrament with gloved hands.

No, it is a mark of reverence to remove the gloves, as we would do if receiving a gift from the visible hand of Christ.

What follows in this service after the people have communicated?

The Lord's Prayer, a prayer of thanksgiving, and a hymn.

Why does the rubric direct that the Lord's Prayer shall be said by both Minister and people, immediately after partaking of the Blessed Sacrament?

Because it is eminently fitting, after we have received the Saviour into our hearts, that the first words which fall from our lips should be His words.

What hymn is generally sung here?

The hymn called "Gloria in Excelsis."

What is the propriety of singing this hymn at the close of the Holy Communion?

By singing a hymn we follow the example of our Blessed Lord and His disciples, who sung a hymn at the close of the first Eucharistic feast (St. Matt. xxvi. 30); and by using this hymn we welcome the Saviour to our hearts in the same words with which the angels welcomed Him into the world.

What does the last rubric provide?

That the people shall be allowed to depart with the blessing of the Priest or Bishop.

Of what does this remind us?

That when our Lord took leave of His disciples on the Mount of Olives, He blessed them, (St. Luke xxiv. 50), and the blessing which He gave them was His peace; St. John xiv. 27.

How should this blessing be received by the people?

Kneeling, with all imaginable devotion, as coming from the Lord himself.

Does the blessing really come from God?

Yes, the Minister is only the instrument of conveying it. The blessing depends not on man, but upon the ordinance of God. Num. vi. 22-27.

What is noteworthy respecting the blessing at the end of the Communion Office?

It is one of the beautiful features of the liturgy of the English Church, and is found in no other liturgy but hers.

NATURE AND PURPOSE OF THE LORD'S SUPPER.

When and by whom was the Sacrament of the Lord's Supper ordained?

By our Lord Jesus Christ, on the night on which He was betrayed. (St. Matt. xxvi. 26–30; St. Mark xiv. 22–26; St. Luke xxii. 14–20; I Cor. xi. 23–26.)

By what names is the Holy Communion designated in the Bible?

(1.) The Breaking of Bread, (St. Luke xxiv. 30, 35; Acts ii. 42, 46); (2.) The Communion of the Body of Christ, (I Cor. x. 16); (3.) The Lord's Supper, (I Cor. xi. 20.)

By what other names has it been called in later times?

The Eucharist, the Mass, the Liturgy.

What does the name "Eucharist" signify.

A joyous thanksgiving or feast of gladness.

What does "Mass" signify?

It is probably derived from the Latin sentence, "Ite, missa est," with which the congregation was dismissed in ancient times.

What does "Liturgy" mean?

It signifies the public service of the sanctuary. The name was probably given to the communion service because this was the principal office of the day.

Why was this Sacrament of the Lord's Supper ordained?

"For a continual remembrance of His death and the benefits which we receive thereby." (See the Catechism.)

Do you mean by this that the Lord's Supper is nothing more than a memorial?

No, St Paul says that it is the communion (*i. e.* communication) of the Body and Blood of Christ. (I Cor. x. 16.) If these words are true, it must be something more than a mere memorial.

What did our Lord say of the bread and wine which He blessed when He instituted this Sacrament.

"This is my body" and "this is my blood."

How do we know that our Lord was not using mere figurative language here, as He did when He said "I am the door," "I am the vine?"

There is no hint anywhere that He used these words in a figurative sense. When He said "I am the door," "I am the vine," His disciples manifested no surprise; but when He spoke of Himself as the living bread which came down from heaven, and said to them, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," they said, "This is an hard saying; who can hear it?" (St. John vi. 60.)

What then must we think of this Sacrament?

That it is one of the deepest mysteries of the Gospel, through which Christ, in some way unknown to us, imparts to our souls the life giving efficacy of His broken body and His shed blood.

What is the Romish doctrine of this Sacrament?

That a miracle is performed in the prayer of Consecration, by which the bread and wine cease to be bread and wine, and are converted into the flesh and blood of Christ.

What is this change called?

Transubstantiation.

What opinion does our Church hold respecting the doctrine of Transubstantiation?

That it is a presumptuous and vain attempt to explain a mystery which cannot be explained.

What is the teaching of our Church on this subject?

That no change takes place in the nature of the elements, such as Transubstantiation implies, but a change as to their purpose and efficacy, whereby they become to the faithful recipient the sacramental body and blood of Christ. In other words, the bread and wine do not cease to be bread and wine, but become to the faithful something more; so that in receiving the consecrated elements, we also receive spiritually the Body and Blood of Christ. (See the Catechism.)

What are the four principal uses of the Sacment of the Lord's Supper?

(1.) It is the memorial Sacrifice presented before God of the death and passion of our Blessed Redeemer. (2.) It is the divinely appointed means by which our souls are nourished for eternal life. (3.) It is a means by which we confess Christ before the world. (4.) It is a means of honoring Christ by "showing forth His death till He come."

How often should we come to the Holy Communion?

As often as we have the opportunity.

Why?

Because, (1.) it is an act of obedience to Christ's command. (2.) It is a safeguard against

-in and temptation. (3.) It is a pledge of God's love and goodness towards us.

How often did the Christians in apostolic days partake of this Sacrament?

Probably every Lord's day at least. Acts xx. 7.

What reason do people often give for not partaking of the Holy Communion?

That they are "not good enough."

What reply does the Church make to this statement?

The question is not whether we are good enough or not, but whether we desire to obey Christ's injunction and to be better than we are.

What other reason is often given by people for not coming to the Holy Communion?

That they do not feel the need of it.

What reply can you make to this excuse?

(1.) If Christ has commanded us to do a certain thing; we ought to obey, whether we feel the need of it or not. (2.) It is a selfish and unworthy thing for people never to come to God except when they need something. Gratitude for what Christ has done for us should fill us with a desire to give something to Him, and to honor Him by our willing obedience.

What other reason do people often give for not coming to the Holy Communion?

They will not come because they see so many unworthy communicants.

Is this a valid excuse?

No, other people's failure to do right can never excuse us for neglecting our duty.

What does our Lord say to those who look to other people's conduct rather than their own?

See St. Matt. vii. 1-5. St. John xxi. 22.

What other reason do people often give?

They fear lest they should eat and drink unworthily, and so "eat and drink damnation to themselves." 1 Cor. xi. 29.

What mistake do people often make in reading this language of St. Paul?

They do not distinguish between doing a thing worthily and being worthy to do it.

What is the difference in these expressions?

"Worthy" is an adjective describing the person; "worthily" is an adverb describing the act or manner of doing the act.

Does St. Paul say we must be "worthy" (*i. e.*, absolutely holy), before we come to the Holy Communion?

No; if he did, we could never come. He simply says we must come worthily, *i. e.*, in a proper manner and with right feelings.

What then is meant by "coming worthily to the Lord's Supper"?

Coming with penitence, and having in our hearts a feeling of our unworthiness, and relying entirely upon the mercy of Christ.

What would it indicate if one should feel that he was worthy, *i. e.*, "good enough," to come to this holy feast?

It would indicate that he was spiritually vain, and therefore unworthy.

Who are they that come to the Lord's Table unworthily?

Only they who come unthankfully, or with an uncharitable and unforgiving spirit.

What, then, is necessary in order that we may come worthily to the blessed Sacrament?

(1.) To repent truly for sins past; (2.) To be in charity with all men; (3.) The sincere purpose to lead a godly life. (See Exhortation to Communicants.)

What are the great benefits of the Holy Communion?

(1.) It gives us help to resist the power of sin and temptation; (2.) It unites us to Christ; (3.) It gives us the assurance of everlasting life. St. John vi. 51–56.

PUBLIC BAPTISM OF INFANTS.

What is Baptism?

(1.) "An outward and visible sign of an inward and spiritual grace given unto us."

(2.) A covenant or agreement whereby one is made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

Where does the rubric say that this service for infant baptism is to be used?

Publicly in the Church.

On what days?

On Sunday or some Holy day or Prayer day, or, if necessity require, on any other day.

At what time in the service is the Baptism to be administered?

Immediately after the Second Lesson, at Morning or Evening Prayer.

How many Sponsors are required by the rubric?

Three, where they may be had.

Why does the Church require Sponsors for infants to be baptized?

(1.) Because infants are not able to act and answer for themselves. (2.) In order that children may have the benefit of Christian care and training.

May persons who have not themselves been baptized act as Sponsors?

No; the nature of the transaction is such that no one but a Christian believer could consistently fulfill the obligations.

What two promises are the God-parents required to make on behalf of the child?

A promise of renunciation and a promise of obedience.

Are the Sponsors or God-parents required to see that the children fulfill their promises?

Yes, so far as they reasonably may; but if children refuse to do so in spite of care and admonition, the Sponsors are not to be held accountable.

What is the essential part of Christian Baptism?

The application of water to the person baptized, and the use of the words "In the name of the Father, and of the Son, and of the Holy Ghost."

Where does Christ enjoin the use of these words?

St. John iii. 5; and St. Matt. xxviii. 19.

How does the rubric say the water is to be applied?

By pouring or dipping.

What sign is used by the minister when he applies the water, and why?

The sign of the cross, to symbolize our allegiance to Christ.

What does the minister say respecting the child after it is baptized?

That it is regenerate.

What does regenerate mean?

Re-born, or born a second time.

In what two senses may the child be said to be re-born or regenerate when baptized?

(1.) As it is brought first by a natural birth into the world to live and move among men, so by this Sacrament of Baptism it is brought into the Church, which is in a special sense God's family, to live and move among the children of God; (2.) As children receive from their human parents their physical endowments, so through this second birth they receive from God spiritual endowments.

After the child is baptized, for what does the minister return thanks?

That it hath pleased God to regenerate this infant with His Holy Spirit, etc.

What right have we to suppose that God has done this?

Because this is what we asked Him to do in the prayer used just after the selection was read from the Gospel. If we believe what Christ says in Matt. vii. 7–11, we cannot doubt that the child has received the blessing which we prayed for, *i. e.*, the gift of the Holy Spirit.

What does the minister then say to the Sponsors?

They are to see that the child is brought up to lead a godly and a Christian life, and when it has reached years of discretion and has been sufficiently instructed, they are to see that it is brought to the Bishop to be confirmed.

Why may a person never be baptized more than once?

(1.) Because Baptism is our new birth into the Church and family of God, and as there can be but one natural birth, so there can be but one spiritual birth; (2.) To repeat it would imply that God had not fulfilled His promises at the first.

What reason have we for knowing that God intends children to be members of His Church?

Because He directed expressly that they should be made members of His Church under the old covenant (Gen xvii. 10–23); and says the new covenant is for children also, (Acts ii. 39).

What other reason?

The Apostles were commanded to go and

baptize all nations, and children are as truly a part of the nation as older people.

What other reason?

The example of the Apostles, who baptized whole households and families. Acts. xvi. 15, 33; I Cor. i. 16. It would not be true to speak of baptizing households unless the children were also included.

Is there any text in the Bible showing conclusively that children as well as adults are to be baptized?

Yes; our Saviour said to Nicodemus, "Except any one be born of water and the Spirit, he cannot see the Kingdom of God."

Why do you say "any one" here, when in the Bible the language is "a man,"—"except a man be born of water and the Spirit"?

Because the word used by our Lord in the original Greek means "any one," whether man, woman, or child.

Is there anything to guide us in this matter outside of the Bible?

Yes; in almost all the writings of the early Fathers, Infant Baptism is spoken of as one of the established customs of the Church.

Why do we look upon the writings of these early Fathers as authority on this subject?

Because some of them had been instructed by the Apostles themselves, and would certainly

know what the Apostles believed and practiced.

What does St. Clement say upon the subject of baptizing children?

He says, "Baptize your infants, and educate them in the knowledge and admonition of God."

Who was St. Clement?

He was Bishop of the Church at Rome in the time of the Apostles, and is spoken of by St. Paul (Phil. iv. 3).

What does Irenæus say?

"Christ came to save all persons who by Him are born again" (*i. e.*, baptized,) "unto God, infants, and little ones, and children, and youths, and elder persons."

Why would Irenæus be likely to know about this?

He was a pupil of St. Polycarp, who says that he had conversed with St. John. Being so near to the Apostles he would know, of course, what they had taught.

What does Origen say?

He says "The Church received an order from the Apostles to give Baptism even to infants."

If it was the will of Christ that infants should be baptized, why do we not find some express command on the subject in the New Testament?

Because at the time the New Testament was written it was already the established custom

of the Church, and therefore there was no need of any command.

Do you mean to say that the Church existed before the New Testament was written?

Certainly. The Apostles and their co-laborers established the Church in obedience to Christ's instructions, (St. Matt. xxviii. 20; Acts i. 3); but the writing of the books of the New Testament was occasioned by circumstances which subsequently arose.

Why are the writings of the Fathers accepted as conclusive on certain matters which the New Testament leaves undeterminate?

Because the Christian world receives the books of the New Testament as the writings of those whose names they bear, on the testimony of the early Fathers of the Church, who certify that these books had been transmitted to their times by the Churches which had originally received them from the Apostles; thus, in settling the question of the genuineness of the books of the New Testament, all Christendom regards this testimony as conclusive. The same Fathers who testify as to the matter of fact regarding the New Testament, also testify as to the matter of fact regarding the Baptism of Infants. If their testimony is accepted as authoritative and conclusive on so important a matter as the genuineness of the Bible, it must

certainly be accepted as authoritative and conclusive in other matters pertaining to their time.

What great Council of the Church settled the matter of Infant Baptism beyond dispute?

The Council of Carthage, about 264 A. D.

What do we learn from the decisions of this Council?

That Infant Baptism was the universal custom in the Church from the days of the Apostles. If that is true, there can be no doubt that it is in accordance with the will of Christ.

Some Objections to Infant Baptism.

What objections do people sometimes make to Infant Baptism?

They say that according to the words of Christ (Mark xvi. 16) belief is necessary to Baptism, and as infants cannot believe, they should not be baptized.

How do you answer this objection?

If this text teaches that infants cannot be baptized, it also teaches that they cannot be saved; for it says "he that believeth not shall be damned." Another passage (II. Thes. iii. 10) tells us that "if any one will not work, neither shall he eat." It is evident, therefore, that these texts which speak of believing and working do not refer to infants, but to adults.

What other objection is sometimes urged?

That there is no command in the Bible to baptize children.

Is this a valid objection?

No; if the absence of a direct command is equivalent to prohibition, it would be wrong to keep the Lord's Day holy, or to have family prayers, or to admit women to the Holy Communion, for there is no express command to do either of these things.

What other objection do people sometimes make to infant baptism?

They say that they cannot see what good it will do, for a little water poured on the child cannot cleanse the soul.

What reply can we make to this objection?

No one claims that the water does this. Water is but the outward and visible sign of the inward and spiritual grace given to us through this act of obedience. It was not the water that cleansed Naaman, and yet had he not washed in the water of Jordan, as the Prophet commanded, he would not have been cleansed.

What other common objection do people make?

They say that baptism can do no good, because many persons baptized in infancy grow up to be bad or ungodly people.

What reply can we make to this objection?

(1.) If it is a duty which God's word enjoins

upon us, our business is to obey, whether we can see the good of it or not. (2.) Many persons born into this world misspend their lives, but that does not prove that the gift of natural life to mankind is useless. If we say it is wrong to baptize children because some of them become bad, we might as well say that it was wrong for God to create mankind because some of the human race become bad.

What other reason do people often give for not having their children baptized?

They say that they wish to leave their children free to choose for themselves when they grow up.

What reply do we make to this?

(1.) If it is God's will that children should be made members of His Church through holy baptism, parents ought to see that it is done. (2.) If parents choose and act for their children in matters of worldly interest, much more are they bound to choose and act for them in spiritual matters until they come of age to act for themselves.

PRIVATE BAPTISM OF CHILDREN.

What does the first rubric at the beginning of this office direct the Minister to do?

Admonish the people that they do not neglect to bring their children to baptism as soon after their birth as possible.

Why is this direction given?

(1.) In order that children may be brought into covenant relations with God, as He commanded in the Old Testament, Gen. xii. (2.) Lest through sudden sickness the child die unbaptized.

What do we learn from this rubric?

That the Church looks upon baptism as a matter of exceeding importance, and therefore takes every precaution to guard against its neglect.

Why does the Church look upon baptism as a matter of such great importance?

Because Christ has declared that none can enter the kingdom of heaven, without it. St. John iii. 5.

What does the next rubric provide?

That without great cause or necessity parents procure not their children to be baptized at home in their houses, but that they shall be brought to the Church?

Why is this rule laid down?

(1.) Because the Church is God's house, the place especially set apart and consecrated for the public ministration of His Sacraments; (2.) In order that others seeing this sacrament publicly administered in the Church may be instructed by the service and be led to follow this Christian example; (3.) Because greater decency and solemnity may be had than in any private house.

What is provided in the next rubric after the thanksgiving?

That if the child live it shall be brought to the Church, where the sponsors shall make the required promises, and the omitted portions of the service be said as in the office of public baptism.

The last rubric in this office speaks of immersion or pouring; what do we learn from this language?

That the Church permits either method to be used.

BAPTISM OF THOSE OF RIPER YEARS.

In what does the rubric at the beginning of this service say that people are to be instructed before they are baptized?

In the principles of the Christian Religion.

Where are these principles of the Christian Religion laid down and explained?

In the Catechism.

How are people directed by this rubric to prepare themselves for holy baptism?

By prayer and fasting.

Why by prayer and fasting?

Because prayer and fasting are both spoken of in the Bible as means of Christian grace?

What passage of the gospel is appointed to be read in this service?

The passage relating to Nicodemus.

What does this passage teach?

(1.) The necessity of a new birth by water and the Spirit. (2.) The necessity of an humble faith.

What does the Saviour say to Nicodemus in regard to the necessity of being baptized.

Except a man be born of water and of the spirit he cannot enter into the kingdom of Heaven.

What else did he say?

He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

What do people sometimes infer from this last text?

That baptism is not necessary, but only belief.

What answer do you make to this?

If a person believes the Gospel he will of course obey it and be baptized. If he refuses to be baptized, it is evident that he does not believe.

Do we infer from the language of this text that all heathen people and those who die unbaptized shall be lost eternally?

No. It only applies to those who have heard the Gospel and understand it and yet from sinful motives of pride or stubborn self-will refuse to obey it.

What are we taught in the exhortation following this Gospel?

That persons coming rightly to Holy Baptism receive three great benefits; (1.) The remission

of their sins; (2.) The gift of the Holy Ghost; (3.) The blessing of eternal life.

What must persons promise to renounce before they can be baptized?

The Devil and all his works, the vain pomp and glory of the world, etc.

What do you mean by the Devil?

The spirit of evil, by whom we are enticed to do wrong.

What are some of the works of the Devil?

Pride, malice, lying, blasphemy, slander, cruelty, hypocrisy, unbelief and whatever is contrary to God's word.

Why are these called the works of the Devil?

Because it is the evil spirit who entices men to do them.

What do you mean by the pomp and glory of the world?

Ostentatious display of dress or wealth or equipage calculated to draw away our hearts from God.

Is all pomp and display sinful?

No: only such as fosters human pride and selfishness.

What are some of the sinful lusts of the flesh?

See Gal. v. 18–21.

What else is required of persons to be baptized besides this vow of renunciation?

That they shall believe all the articles of the

Christian Faith as contained in the Apostles' Creed.

Why does the Church make this Creed the standard of belief for all persons desiring baptism?

(1.) Because it is the briefest and simplest statement of the fundamental truths of the Christian religion; (2.) Unless we accept these truths we could not be baptized in this faith.

What else does the person baptized promise to do?

To keep God's holy will and commandments.

Where do you find a summary of God's holy will and commandments?

In the Church Catechism.

What is the duty of the witnesses or God-parents to the persons baptized?

To call upon them to use all diligence to be rightly instructed in God's word, and to put them in mind of their baptismal promises. (See the exhortations at the end of this office.)

MODES OF BAPTISM.

Did our Saviour ordain any particular method of applying the water in Baptism?

He did not.

What may we infer from this?

That the quantity of water used and the method of applying it are matters of indifference.

What different methods have been used?

Pouring, sprinkling, and immersing.

Why is "pouring" the method now generally practiced in the Church, instead of other methods?

Because it appears to be in harmony with the language of Scripture, and has been the general custom of the Church in all ages.

Why does the Church not insist upon immersion?

(1.) Because the Bible nowhere teaches that it is necessary; (2.) Because the application of water is a symbolical act, and therefore the

quantity of water used is not important; (3.) If immersion were insisted on as essential to Baptism, delicate children and invalids who could not be immersed would be excluded from the Sacrament.

What passage of Scripture is often quoted to prove that immersion is necessary?

The passage in Acts viii. 38, which speaks of Philip and the eunuch both going down into the water.

Why does not this prove that the eunuch was immersed?

(1.) Because one may walk down into a stream without going far enough to be immersed; and (2.) Because the Greek word "eis," here translated "into," frequently means nothing more than "unto," as in St. John xx. 4.

What other passage is sometimes quoted to prove the immersion theory?

St. John iii. 23, where it is said that John was baptizing in Ænon, because there was much water there.

Why does not this text apply?

Because it is wrongly translated. In the Greek it is not "much water," but "many waters," *i. e.*, springs.

Does not the expression "buried with Christ in Baptism" (Rom. vi. 2), imply immersion, *i. e.*, a literal burial in the water?

No; the expression is figurative, like that which speaks of our being "crucified with Christ." It does not mean literal crucifixion, but a mortification of our lusts, which is also the meaning here.

Does our Lord anywhere rebuke this tendency to rely upon the quantity of water used?

Yes (St. John xiii. 10).

What may we infer from this?

That the use of water in Baptism is symbolical, an outward and visible sign and pledge of what takes place within, and therefore a small quantity answers the purpose as effectively as whole rivers.

Do not the words *bapto* and *baptizo*, in the original Greek, mean "immersion"?

The word *bapto* undoubtedly means to dip, or immerse, but when the Saviour speaks of Baptism He almost invariably uses the word *baptizo*.

What does *baptizo* mean?

It means either to pour, or dip, or sprinkle.

What might we infer from this?

That we might either pour, or dip, or sprinkle in Baptism.

How was our Lord baptized?

Probably by pouring. Christian art as early as the 3rd century represents Him as standing in the River Jordan, and John the Baptist pouring water upon His Head.

Is there any place in the New Testament where the act of Baptism is described as to its mode?

Yes; our Saviour promised His disciples that they should be "baptized with the Holy Ghost." When that promise was fulfilled, we read that the Holy Ghost was "poured out upon them." (Acts x. 45.)

What then do we infer from these foregoing facts?

That the Church is wise and tolerant in allowing different modes of applying the water in Holy Baptism. It is not the *manner* which she looks upon as most important, but the *matter*. So long as one is baptized with the water, in the name of the Father, and of the Son, and of the Holy Ghost, as Christ commanded, she is willing that every one shall exercise his liberty as to the mode.

THE CATECHISM.

What does the word "catechism" mean?

A form of instruction by question and answer.

How long has this method of instruction been practiced?

In all ages, both among Jews and Christians.

What does Josephus tell us concerning the Jews?

That they were above all things careful that their children should be instructed in the principles of their religion.

By whom was this duty imposed?

By God himself (Deut. vi. 7).

When was this Catechism set forth in its present form?

The first part was set forth at the time of the English Reformation, 1549; the last part, on the Sacraments, a few years later.

Is this Catechism set forth by the Church as a full and complete system of Christian doctrine?

No; it is only a brief treatise on the rudiments or great fundamental doctrines of the Gospel, in which every Christian ought to be instructed.

What does it contain?

(1.) A brief explication of the baptismal vow, and the duties which it involves. (2.) A summary of the teaching contained in the Creed, the Ten Commandments, and the Lord's Prayer. (3.) A brief explication of the two great sacraments.

What is the peculiar excellence of this Catechism?

For clearness, conciseness, and practical worth it excels all other catechisms in the world. It is so brief that a child can learn it, and so comprehensive that it contains all that is necessary to be known in order to salvation.

What does the rubric at the end of this Catechism require the Minister to do?

To instruct the children of his parish publicly in the Catechism.

What is required of parents and those who have the care of children?

To send them to the Church to be instructed, and then presented to the Bishop to be confirmed.

CONFIRMATION.

To whom is Confirmation to be administered?

To such as have been baptized and have come to years of discretion. (See title at the beginning of this office.)

Who only are to be admitted to Confirmation?

Only such as can answer the questions contained in the Catechism and are willing to renew and ratify the promises made at their baptism.

What is the meaning of the word "Confirm"?

To make strong.

Who are the two parties engaged in Confirmation?

God and the person confirmed.

What does the person confirmed ratify and strengthen.

His baptismal promises.

What does God do?

He strengthens the faith and moral purpose of the person confirmed, giving him additional means and assurances of grace.

Who acts as God's agent in Confirmation?

The Bishop.

Why may no one but a Bishop administer Confirmation?

Because it is a function belonging to the Apostolic office alone. Acts viii. 12-18.

What mistake do people often make respecting the matter of Confirmation?

They look upon it as joining the Church.

Why is this view not correct?

Because we were made members of the Church when we were baptized; and as baptism is our new birth into the Kingdom of Christ, it can never be repeated. In other words, a person once a member of the Church is always a member, (unless excommunicated,) and therefore can never "join" a second time.

Do persons in Confirmation assume any new responsibility or obligation which did not rest on them before?

No, they simply ratify and confirm openly before the Church the promises made at their baptism.

What common excuse do people often make for not coming to Confirmation?

The excuse that they "do not feel good enough."

Is this a sufficient reason to excuse them?

No, the question is not how we feel, but do we

desire the gift of the Holy Spirit to help us to live godly lives. If we are honest in our desire to do God's will and to be better than we are, we should use the means which God here provides for making us better.

What great inducement to Confirmation does the Saviour hold out?

St. Matt. x. 32-33.

Is Confirmation a recent ordinance of the Church?

No; it is a custom and ordinance which has come down to us from the days of the Apostles.

Where do you learn that the Apostles themselves administered Confirmation?

Acts viii. 14-17 and xix. 6.

How does St. Paul speak of it in Heb. vi. 2?

As one of the first principles or rudiments of Christian doctrine, and therefore cannot be regarded as anything else than a matter of grave importance.

What does the rubric say at the end of the Confirmation office?

That none shall be admitted to Holy Communion till he has been confirmed or is ready and willing to be confirmed.

How then may we regard Confirmation.

As the door admitting us to the Lord's Supper, which is the highest privilege and duty of every Christian believer.

HOLY MATRIMONY.

Read the rubric at the beginning of this service.

Why should marriages always be performed by a Minister of the Gospel, rather than by a Civil Magistrate?

Because marriage is a divine institution, and should therefore be solemnized by suitable religious rites.

Where does the rubric direct that marriages shall take place?

Either in the Church or at some proper house.

Why is the Church the proper place?

(1.) Because it is "God's Holy Temple," set apart and consecrated especially for religious rites and ceremonies. (2.) That those who come to plight their vows may be the more deeply impressed with the solemnity and importance of the step they are about to take.

Why does the man stand at the right hand of the woman?

This is the place of honor, and is proper, because the "husband is the head of the wife."

In what capacity does the officiating Priest here act?

As God's agent or representative, and therefore the promises made by the contracting parties are made to God, and not to man.

In what particular does the promise made by the woman differ from that made by the man?

In the promise to obey and serve.

Is this right?

Yes, for there can be but one head to a household, and God's law requires it. See Eph. v. 22, 24; Col. iii. 18; I Pet. iii. 1, 5.

What does "Forsaking all others," etc., prohibit?

Adultery, polygamy, and divorce.

What does "troth" mean?

It is an old word meaning truth.

What does the ring signify?

It is the visible pledge and token of the covenant. It is the most precious of metals and therefore suggests the care with which the promises should be kept. It is a circle, which is an emblem of eternity, and signifies how enduring the affection should be. It is placed upon the fourth finger of the left hand because that finger is least used, and hence in a measure is sanctified or separate from common use.

Why is the "name" of the Trinity used?

It is calling each person of the Godhead to witness the pledge which is given, and hence no language could make the contract stronger or more solemn.

Why does the rubic direct that the minister shall receive the woman from the hand of her father or friend?

Because the minister is acting as God's agent or representative, and when the man takes his bride, he receives her as from the hand of God.

Whose words does the minister use when he joins the hands of the contracting parties.

The words of Christ Himself. St. Matt. xix. 6.

Who established the holy estate of matrimony?

The Creator. Gen i. 28 and xviii. 24.

How did Christ give His sanction to the institution of Matrimony?

By being present as a guest at the Marriage in Cana of Galilee. St. John ii. 1.

Why should the parents, or some friends of the contracting parties be present at the marriage?

To prevent clandestine and unlawful and unwise marriages.

What are the impediments in the way of lawful marriage?

Mental weakness, previous existing marriage, certain degrees of blood relationship, and immature age.

DIVORCE.

For what cause does the Church permit the marriage bond to be dissolved?

For the cause of adultery, only.

On what scripture is this based?

St. Matt. xix. 5–9.

What is the rule of the Church respecting the marriage of divorced persons?

If the divorce has been granted for the Scripture cause, the innocent party may marry again, or if either party be dead the other may marry.

If persons are married "otherwise than as God's Word doth allow," what does the Church provide?

That they shall not be admitted to Baptism, or Confirmation, or Holy Communion, except in cases where the person is penitent and in imminent danger of death: in other words, they are excommunicated.

VISITATION OF THE SICK.

What does the first rubric in this office direct?

That notice shall be given to the Minister of the parish when any are sick.

Why are the sick to send for the Minister?

Because the Minister may not know of the sickness, nor at what time his visit would be seasonable.

What other reason?

Because it is a divine command. St. James v. 14, 15.

Why may not any one visit the sick and pray for them just as well as the Minister?

Visiting the sick and afflicted is a duty binding on all Christians, (St. Matt. xxv. 34, 36,) but the Priest is God's Minister, especially commissioned to pray for us, (St. James v. 14,) and though private friends may pray for us and with us, we have more confidence in the prayers of those who have been divinely commissioned to act as God's Ministers.

What is the purpose of the Minister in visiting the sick?

Not merely to pray and read comforting passages of Scripture, but to examine the state of the sick one's soul, to show him his sins, to aid him to repentance, and so prepare him for the Holy Communion and peace with God.

Why is the Lord's Prayer directed to be used in this office?

(1.) Because it is the prayer which Christ himself has taught us to use.

(2.) Because no other prayer expresses what we ought to feel, when in affliction, so fully and concisely as this. It is a prayer for both deliverance and resignation. By using these words sincerely and thoughtfully we place ourselves entirely in the hands of God.

What may we understand by the expression "daily bread" in this prayer?

Not only food sufficient for bodily wants, but spiritual grace and nourishment for the soul, to enable us each day to bear up under our trials. It may also mean the Bread of Life in the Holy Communion. See St. John vi. 51 and 54.

COMMUNION OF THE SICK.

Why is this service appointed?

Because in time of sickness and peril we especially need the grace and comfort of Christ, which is given to us in the Blessed Sacrament.

Why is it especially fitting and important that those sick or in imminent peril of death should receive the Sacrament of the Lord's Supper?

(1.) Because when sick and suffering we especially need this means of grace to make us patient and resigned.

(2.) The peace of mind which comes to us through this act of devotion is often a help to bodily recovery.

(3.) If we are about to die and to go into the Saviour's presence, our last act on earth should be one of loving obedience to His word who said "Do this in remembrance of me."

What other reason?

The Blessed Sacrament is the pledge of

Christ's favor and goodness towards us, and therefore should arm us against the fear of death.

What other reason?

Because this is God's seal of forgiveness to all who receive it with true penitence and faith, and having received the pledge of forgiveness and this assurance of God's favor and goodness, the sick may feel prepared to go into the Divine presence without fear or misgiving.

How many are required by the rubric to receive with the sick person?

Two, at least; though in case of contagious disease, the Minister alone may receive with the sick. (See rubric at end.)

Why are two, at least, required to be present?

For the comfort of the sick person, and as a mark of charity, and good will, and Christian fellowship.

What does the rubric at the beginning of this office require Ministers to do?

To exhort their parishioners to the often receiving of the Blessed Sacrament when it is publicly administered in the Church.

BURIAL OF THE DEAD.

What does the rubric direct as to the use of this service?

That it is not to be used for suicides, or for those who die excommunicate, or for unbaptized adults.

Why is this rule laid down?

(1.) Because persons unbaptized and those excommunicate are not members of the Church, and for them this service would not be proper, as it is intended only for members of the Church.

(2.) Those who take their own lives, if sane at the time, break the Sixth Commandment and go unbidden into God's presence; for those who have the hardihood to do this the language in this service would be inappropriate.

Cremation.

Is there any direct command in the Bible requiring the dead to be buried rather than cremated?

No, but it has been the custom observed by God's people, both under the Old and New Testament dispensation?

Why does the Church follow the custom of burying rather than cremating.

(1.) Because God Himself has set us the example in the burial of Moses. Deut. xxxiv. 6.

(2.) Our bodies while living are temples of the Holy Ghost, (1 Cor. vi. 19), and reverence forbids us to do them violence even after the spirit has departed.

(3.) Burial was the practice of those inspired by divine wisdom, and therefore we believe that it is in accordance with the Divine will.

Does cremation affect in any way the doctrine of the resurrection?

Not in the least. If God has determined to raise the dead, He will do so, no matter how the body has been destroyed. It is no more difficult for Him to raise a body that has been cremated than one that has been destroyed in some other way.

PREFACE TO THE ORDINAL.

What is declared in the first sentence of the preface which precedes the form for the Ordination of Deacons?

"It is evident to all men diligently reading Holy Scriptures and ancient authors that from the Apostles' time there have been these three orders of Ministers in Christ's Church, Bishops, Priests and Deacons."

Who are meant here by ancient authors?

The Fathers of the Church, who lived immediately after the Apostles; and other Ecclesiastical writers following them.

Why are ancient authors referred to, and why is it not sufficient to study the Holy Scriptures alone to ascertain the customs and ordinances observed by the Apostles?

Because many things merely alluded to or mentioned incidentally by the writers of the New Testament, are made clear and certain in the writings of the early Fathers who lived im-

mediately after the Apostles, and who knew what customs had always prevailed.

Why is their testimony accepted as conclusive respecting the three orders of the ministry?

Because it is only on their testimony and the constant witness of the Church that we know that the books of the New Testament are genuine; and if we accept their testimony on so important a matter as the genuineness and authenticity of the Scripture, we are certainly bound to accept their testimony respecting the matters of fact relating to the ministry.

What then is the matter of fact as to the constitution of the ministry?

That from the time of the Apostles there have been these three orders, Bishops, Priests, and Deacons.

Are these orders mentioned in the New Testament?

Yes, repeatedly; though sometimes called by other names.

What names are given to these different classes of ministers in the New Testament?

(1.) Apostles; (2.) Presbyters or Elders, and Bishops; (3.) Deacons.

If the Presbyters and Bishops were the same and held the same office in the New Testament times, why are they not the same to-day?

In the New Testament times the highest office

was held by the Apostles themselves. They ordained Elders and exercised authority over the Churches. But when the Apostles were dead, those who succeeded them in their office merely called themselves Bishops, the name Apostle being left to distinguish the original Twelve, and the name Presbyter, to the second order.

How is it that the Apostles sometimes called themselves Elders instead of Apostles, *e.g.*, I Pet. vi. and II John, 1?

The greater of course includes the less. Every Bishop is also a Presbyter, though not all Presbyters are Bishops.

What mistake do people often make respecting the origin of the Church and ministry?

They assume that the New Testament was first written, and that the Church was afterwards organized, and ministers set apart according to instructions there laid down.

What are the facts?

Our Lord established His Church by the call and authority given to His Apostles. After His Ascension into heaven, and after they had re-received the gift of the Holy Ghost on the Day of Pentecost, they began the work He had given them to do. They went everywhere, preaching the Gospel, and making disciples, and ordaining ministers. While carrying on this work they and their co-laborers wrote the various books

of the New Testament, as need required, and as they were moved to do by the Holy Ghost.

Which then is the older, the Bible or the Church?

The Church, of course; and hence the Church has always been looked upon as the witness to Holy Scripture, and as its keeper and the interpreter of its meaning, because it was written by the founders of the Church, and for the Church.

What else do we learn about the ministry by reading Holy Scriptures and ancient authors?

That it has always been considered unlawful for any one to presume to execute any offices of the ministry without first having been duly called and ordained thereto by those holding the Apostolic office.

What is the meaning of Ordination to the Sacred Ministry?

It means the conferring of authority to do what could not be properly done without it. This authority can only be conferred by those possessing it; and if they possess it, they must have derived it by ordination from those who preceded them in the office; and so on through the past till you come to Christ and His Apostles. Hence, it follows that there can be no other ordination to the Christian Ministry, except by regular and unbroken succession from the Apostles.

ORDAINING DEACONS.

Which is the lowest order or grade in the Ministry?

That of Deacons.

By whom and for what were the first Deacons ordained?

See Acts vi. 1–6.

Do any other religious bodies have Deacons?

Yes; the Presbyterian and others.

What is the difference between a Deacon in our Church, and those in other religious bodies?

In the Episcopal and other branches of the historic Church, (Roman, Greek, and Anglican,) the Deacons belong to the consecrated Ministry; in other religious bodies they are merely laymen.

How do we know that the Deacons ordained by the Apostles were not laymen?

Because they preached and baptized. Acts viii. 5, 13, 38, 40.

What are the duties pertaining to the office of a Deacon?

To assist the Priest in divine service, especially in distributing the elements at Holy Communion; to read the Holy Scriptures in the Church; to instruct the youth in the Catechism; to baptize infants in the absence of the Priest; to preach, (if he is licensed to do so by the Bishop,) and to search for the sick and the poor and report them to the Priest.

What is a Deacon not permitted to do by the Canons of the Church?

(1.) He cannot preach unless licensed by the Bishop. (2.) He cannot celebrate the Holy Communion. (3.) He cannot pronounce the Absolution nor the Benediction. (4.) He cannot be Rector of a Parish, unless he has passed his examination for the Priesthood.

What is the essential part in ordination?

The laying on of the Bishop's hands, with prayer. See Acts vi. 6; xiii. 3.

Why are the words, "in the name of the Father, and of the Son, and of the Holy Ghost," used?

To indicate that the consecrator is acting by the authority and as the agent of the Blessed Trinity.

Are women ever ordained to the ministry?

No, St. Paul says: "Let your women keep silence in the churches, for it is not permitted them to speak." I Cor. xiv. 34; I Tim. ii. 12.

Is there any authority in the Bible for allowing women to teach privately?

Yes; Acts xviii. 26.

Clerical Vestments.

The Rubric at the beginning of this office directs that persons presented to the Bishop for ordination shall be "decently habited;" what does the expression "decently habited" here mean?

It is an expression taken from an old English canon, requiring the clergy to wear a distinctive, grave, and decent habit. Here it no doubt means that they shall have on the official vestments or robes peculiar to the clerical office.

Why do the clergy of our church wear a distinctive official dress or robes in performing divine service?

(1.) To show that he who wears them is acting, not personally, but as an officer. (2.) For the sake of dignity and uniformity. (3.) "For glory and for beauty."

What is the origin of this custom?

It is lost in antiquity, but we know that in all nations of the world it has been the custom for their priests, who ministered in sacred things, to wear a distinctive dress.

From what source did the Christian Church derive this custom?

From the Jewish Church and customs of the Temple, which were ordained of God, and which our Blessed Lord sanctioned by His presence.

Is there any authority for this custom in the Bible?

Yes; under the Old Testament dispensation God expressly commanded that those who ministered in the priestly office should wear a distinctive dress. Ex. xxviii. 2, 40.

What objection has been frequently raised against this custom in recent times?

That it is a popish custom and a mark of superstition.

What answer may we make to this objection?

If it is a custom sanctioned by the Bible and by the universal practice of mankind, and distinctly commanded by God himself, it is hardly becoming in us to denounce it as popery and superstition.

What then may be said in favor of this custom?

It is one of the marks by which the Church of God to-day is identified with the Church of the early centuries.

It not only has the sanction of the highest divine authority, but is in harmony with the feelings and customs of the wisest and best of mankind.

ORDINATION OF PRIESTS.

What is the second grade in the ministry?

That of the Priesthood.

What other word is equivalent to the word Priest?

Presbyter or Elder.

What other name or title is sometimes given to the Priest?

Rector, Minister or Pastor.

What do these names signify?

Not an order of the ministry, but simply an office: *e. g.*, "Rector" comes from the Latin word "rego," to rule, and means that he is the ruler of the parish. "Pastor" means a shepherd, one who feeds and cares for a flock. "Minister," means one who ministers; he may be either a Bishop, or Priest, or Deacon.

What are the duties of a Priest?

To minister the Sacraments, pronounce Absolution, preach the Gospel, and govern his parish, and shepherd that portion of Christ's flock committed to his care, and to drive away false doctrine.

What is he not permitted to do?

He is not permitted to ordain, nor to administer Confirmation, nor to officiate as pastor in any diocese without consent of the Bishop.

When the Bishop lays on his hands in ordination to the priesthood, what does he say?

"Receive the Holy Ghost for the work of a Priest in the Church of God. . . . . Whose sins thou dost forgive, they are forgiven: And whose sins thou dost retain, they are retained."

Is it not presumption for the Bishop to use these words?

No; he is merely conferring an office and fulfilling the commission which Christ gave to His first Apostles, and through them to their successors to the end of the world. St. John xx. 22.

What authority has the Bishop for using these words?

The authority of Christ himself. St. John xx. 21.

Do we understand that absolute power is here conferred to forgive sins?

No, but only in so far as the Minister acts in conformity with God's will.

What then do these words mean?

They mean just what Christ meant when He said them to His first Apostles.

Do we understand that the first Apostles had power given them absolutely to retain and for-

give sins, irrespective of the moral conditions in the case?

No; they could not retain the sins of penitent persons, nor forgive the impenitent. So to-day, when the Absolution is pronounced, it is efficacious only when the Scripture conditions have been complied with; *i. e.*, it must be pronounced by one who has official authority, and the person receiving it must be truly penitent.

In what other sense may this conferring of the power of absolution be understood?

As referring to the duty of inflicting or removing ecclesiastical censure, by which persons are admitted to or excluded from the privileges of the Lord's Supper.

CONSECRATION OF BISHOPS.

What is the highest order of the ministry?

That of Bishops.

What office do the Bishops hold in the Church?

The same as that held by the Apostles.

Why are they not called Apostles?

Because the name Apostle has been left by common consent, and as a mark of reverence, to distinguish those mentioned in the New Testament.

What are the distinctive powers inherent in the office of a Bishop?

He alone has power to administer Confirmation, and to rule the Church, and to perpetuate the ministry, by ordaining others.

What are the duties of a Bishop?

The Bishop of every diocese is its chief pastor, under the Good Shepherd himself. The diocese is his parish, and the clergy act under his

authority and oversight. He is overseer and pastor of both clergy and laity.

How many Bishops must unite in the consecration of a Bishop?

Three, at least.

How long since this rule was enacted?

Ever since the Council of Nice, A. D. 325.

Was it not the rule and custom of the Church before that time?

It was, but it was then made a law universally binding.

Why was this law enacted?

To secure greater publicity and solemnity, and to prevent the possibility of failure respecting the validity of the ministry.

How has this office been handed down?

By the laying on of the Bishop's hands, with prayer, in ordination to the Episcopate.

The Apostolic Succession.

What is this handing down of the Apostolic office called?

The Apostolic Succession.

Why is this continuance of the Apostolic order and ministry considered of such great importance?

(1.) Because a true and valid ministry is necessary to the existence of a true and valid Church. (2.) Because it connects us directly

with Christ, the Great Head of the Church, and shows that our Church to-day is identical with that which was founded by Christ and His Apostles.

How do we know that this succession or continuity in the chain of the Ministry has not been broken?

(1.) Because for the first 1500 years after Christ we can find no instance of a Church, orthodox, heretical, or schismatical, in any part of the world, without Bishops who had been ordained by other Bishops.

What precaution was taken, in early times, as a safeguard to the validity of the ministry?

At the Council of Nice, A. D. 325, a law was enacted requiring that no Bishop should be consecrated without the concurrence of three other Bishops; so that if, by any chance, one of the consecrators was not competent to act, the valid succession would yet be secured through either or both of the other two.

How has this rule affected the matter of a valid and true Apostolic succession?

It has placed it beyond all doubt. If three persons united in an ordination, and one, or even two of them were incompetent to act, the ordination would yet be valid through the third.

How does this make sure the Apostolical Succession?

It makes the supposition of its failure incredible, because the longer it continues the stronger become the chances against its failure.

How can you illustrate this to make it plain?

If three Bishops unite in every ordination, the Apostolic Succession becomes a network of interlacing cords, that cross and re-cross, and unite at many points. If you break one link in a chain the continuity is destroyed, but if you break one cord, or even many cords, in a mesh or net, there is still a continuity that remains unbroken between the top and bottom of the mesh. The wider the network becomes, and the more numerous the strands, the more difficult it becomes to break it.

What then do we infer?

That the unbroken continuity in office between our Bishops and the Apostles is a moral certainty.

Why do the clergy not have the same miraculous powers to-day that they had in Apostolic times?

The power to work miracles was given to the first ministers of Christ for a special purpose, to meet a special necessity; but when the Church became established that necessity ceased to exist, and this power was no longer needed.

CONSECRATION OF CHURCHES.

What is meant by "Consecration"?

Dedicating to God, or setting apart to holy uses, by a solemn religious service.

Who is empowered to consecrate a church or chapel?

The power lies in the Bishop alone, as chief minister and overseer of the Church.

What instances are mentioned in the Bible of the consecration of a church?

I Kings viii.; Ex. xl. 9-16.

Why are churches consecrated?

So as to guard them from common and secular uses. The church is erected for God, and things set apart for God's service should not be used except for religious purposes.

What is sacrilege?

The taking of things which have been set apart for religious purposes, and treating them as if they were common things.

Is there any instance of this in the Bible?

See Dan. v. 23.

Why is it wrong to use churches for purposes of secular amusement?

Because it is taking things consecrated to God for holy uses, and using them for our own pleasure.

What principle should govern us in the erection of churches?

They should be made as costly and beautiful as our means will allow. They are not built for the pleasure of man, but for the glory of God.

With what feelings should we enter consecrated buildings?

With feelings of reverence and awe, as Moses stood at the burning bush, knowing that we stand on holy ground, and in the place where God has promised to record His name.

O Almighty God, who hast built Thy Church upon the foundation of Apostles and Prophets, Jesus Christ himself being the head corner-stone; grant us to be so joined together in unity of spirit by their doctrine, that we may be an holy temple acceptable unto Thee, through Jesus Christ our Lord.—*Amen.*

APPENDIX.

Church Colors and Symbols.

Why are different colors used about the altar and chancel of our churches during the different seasons of the Church year?

To bring before our minds certain great truths of the Gospel.

What colors are principally used?

Red, Green, Purple or Violet, Black and White.

What does Red indicate, and when is it used?

It symbolizes love and zeal. It is used on Whit-Sunday, as emblematical of the Holy Spirit, which, on the first Christian Whit-Sunday, descended in the shape of fiery, cloven tongues on the heads of the Apostles. It is also the color of blood, and is used on days commemorative of the Martyrs.

What does Green indicate?

It is the color of Spring, and is emblematical of hope. It is the general color of the year, and

is used when no special truth or doctrine is to be emphasized.

What does Purple indicate?

It is the color of royalty, and is used in Advent to symbolize the regal character of Christ, suggested by the words "Tell ye the daughter of Sion, Behold Thy King cometh unto thee," etc. Zech. ix. 9.

What does Violet symbolize?

Violet is emblematical of humility and self-abasement. It is used in Lent, as most suitable for seasons of fasting and humiliation.

What is the significance of "Black"?

Black is indicative of profound grief and sorrow. It is used on Good Friday, as most suitable to the day which commemorates the Crucifixion of the Saviour.

What does White indicate?

White is the emblem of purity and joy. It is used at Christmas and Easter, and all feasts of our Lord, and on days commemorative of the Innocents and the blessed Virgin Mary, and on some other days.

Lights or Candles.

What do the lights or candles mean which are sometimes placed in the chancel or on the altar?

They symbolize the spiritual enlightenment which the Gospel brings.

What words of Christ suggest this?

"I am the light of the world." See St. John viii. 12; St. Matt. iv. 16; St. Luke ii. 32.

What was the origin of this custom?

Lights were first used by the early Christians for the purpose of illumination, when they were obliged, on account of persecution, to meet for worship secretly, in the night or before day-break, and afterwards their use was retained, for the sake of their beauty and significance.

For what other purpose are they used?

To make our churches bright and beautiful, and to drive away darkness, just as the Gospel should drive away sin and sadness from our hearts.

Is there any authority in Holy Scripture for the symbolic use of lights in God's house?

See Ex. xxv. 31; xl. 25; Levit. xxiv. 2; II Chron. xiii. 11.

What do we infer from these texts?

Not that the symbolic use of lights is necessary in Christian Churches, but only that what God commanded under the Old Testament dispensation cannot be sinful under the New.

Flowers.

Why are flowers often placed in the Church?

To make God's house beautiful; just as He has used them to beautify the world.

What do they symbolize?

(1.) Their beauty and fragrance remind us of God's goodness. (2.) Their purity and beauty remind us of the graces and loveliness of the Christian character. (3.) Their perennial bloom reminds us of the Resurrection.

The Cross.

What is the commonest symbol used in the Church?

The Cross.

Why is this used so generally, and what does it mean?

The Saviour died upon a cross, and ever since that time the cross has been used as the symbol of the Christian religion and of our faith in Christ. It is the emblem of suffering and self-sacrifice.

I. H. S.

What do the letters I. H. S. mean?

They are the first letters of the Greek word, Jesus.

P. X.

What do the letters P. X. mean?

They are the first two Greek letters in the name "Christ." They were used by Constantine on his banners, and hence the monogram ☧ is called the Labarum, or Standard of Constantine.

The Triangle.

What does the "triangle" mean when used in Christian art?

It consists of three points equidistant from each other, and connected by three unbroken lines. It is used as an emblem of the blessed Trinity, and symbolizes the equality and oneness of the Father, the Son, and the Holy Ghost.

The Circle.

What does the "circle" mean?

It indicates completeness and perfection, and is an emblem of eternity.

The Crown.

What does the "corona" or "crown" signify?

It is the emblem of victory over sin and death. See Rev. iv. 4, and xix. 12. The crown or wreath of thorns symbolizes the sufferings of Christ.

The Alpha and Omega.

What do the signs A and Ω mean?

They are the first and last letters of the Greek alphabet, and signify the "beginning and end." They symbolize Christ, who calls Himself the First and the Last, the Beginning and the End. Rev. xxii. 13.

The Lamb.

What does the "lamb" signify?

The lamb is an emblem of meekness and gentleness, and hence has been used as an emblem of the Saviour. Isaiah speaks of Him as a "lamb brought to the slaughter," etc. Is. liii. 7.

The Dove.

What does the "Dove" mean?

When Jesus was baptized in the River Jordan, the Spirit of God descended upon Him in bodily shape like a dove. St. Luke iii. 22. The figure of the Dove is therefore used as an emblem of the Holy Spirit.

The Pelican.

What does the "pelican" signify?

The "pelican" was believed, by the ancients, to nourish her young with her own blood; hence it was taken to symbolize the love of Christ for His Church. It may also mean the love of the Church for her children.

The Evangelical Symbols.

What figures are used as emblems of the four Evangelists?

The "Man," the "Lion," the "Ox," and the "Eagle."

Which is the emblem of St. Matthew?

The figure of the "man," because the humanity of Christ is set forth in St. Matthew's Gospel

with special clearness. It begins by setting forth the human genealogy of our Lord.

What is the emblem of St. Mark?

The "lion," because this Evangelist sets forth the royal dignity of Christ, who is spoken of as "the lion of the tribe of Judah."

What does the "ox" signify?

The "ox" is the emblem of St. Luke, because this Evangelist dwells especially on the priesthood of Christ, and the "ox" in olden times was the emblem of priestly sacrifice.

What does the "eagle" signify?

The "eagle" symbolizes lofty aspiration, and is used as the emblem of St. John, because this disciple rose to the highest flights of inspiration in his contemplation of Divine mysteries.

"All glory, laud, and honor,
To thee, Redeemer, King."

INDEX.

A

Absolution 24
Acts, the Book of.... 31
Almsgiving 68
Alpha and Omega 140
Ante-Communion Service..... 65
Apostolical Succession. 131

B

Baptism of Infants.... 84
" " " Authority for. 87
" " " Objections to. 91
" " " Private 94
" " Adults ... 96
" Modes of..... 100
Benedictus..... 33
Benedic anima..... 56
Benedicite 33
Bishops 14
" Authority of.... 15
" Consecration of. 130
" Duties of..... 130
Body and Blood of Christ..... 78
Bonum est..... 55
Bowing at the Name of Jesus..... 38
Burial of the Dead.... 117
Britain, the Church in. 7

C

Church, Episcopal.... 7
" of England, origin of..... 7
" " Rome..... 11
" " " Errors of. 18
" Greek 14
" Catholic 39
" " Distinguishing principles of. 18
" Militant..... 70
" Triumphant.... 70
Catechism, the..... 140
Cantate Domino..... 55
Collects in Morning Prayer..... 42
" for Peace..... 43
" " Grace 44
" " Civil Rulers. 44
" " Bishops and Clergy..... 45
" " All Conditions of Men..... 45
" of St. Chrysostom. 51
" for Peace, Evening Prayer.. 57
" " Aid Against Perils 57
Collects, Epistles, and Gospels for Sundays and Holy Days..... 61
Christian Unity 46

Circle..... 140
Confession, General... 23
Confirmation..... 106
Colors, Ecclesiastical. 136
Commandments, the Ten; why used.... 66
Communion, the Holy. 64
" of the Sick. 115
" " Saints .. 40
Council of Nice..... 36
Consecration of Churches..... 134
Cremation 117
Creed..... 34
" Apostles'..... . 35
" Why necessary.. 38
" " repeated in public worship. 38
" Nicene 41
Cross 139
Crown..... 140

D

Deacons, Ordination of. 123
Deus Misereatur..... 56
Divorce 112
Dove..... 141

E

Eagle..... 142
English Reformation.. 10
Epistles of the N. T... 31
Evening Prayer, Office of..... 53
Extemporaneous prayer. 4
Episcopal Church..... 14

F

Fathers, Authority of the..... 88
Forms of Prayer, authority for 2
" " " Objections to.. 3
Flowers 138
Forgiveness of sins.... 128

G

General Thanksgiving, the..... 51
Gloria Patri..... 27
Gloria in Excelsis 53
Gospels, the; how they came to be written. 31

H

Holy Communion, the office of.... 64
" " Nature and purpose of.. 77
" " Objections to receiving it. 87
Humble Access, Prayer of..... 72
Heresy..... 20

I

Immersion 100

J

Jubilate..... 34

K

Kneeling..... 23

L

Lamb 140
Lessons, the..... 29
Litany, the..... 59
Lights 137
Lion..... 142

M

Magnificat..... 54
Matrimony..... 109
Matins..... 21
Man..... 141
Ministry, three orders of the..... 120
Morning Prayer, office of..... 21

N

Name of Jesus, why bow at..... 38
New Testament..... 30
Nunc Dimittis..... 55

O

Oblation..... 73
Offertory..... 68
Old Testament..... 30
Ordinal, Preface to the. 119
Ordination..... 122
Ox..... 142

P

Prayer Book..... 1
" " origin of... 6
" " of the Church of England. 7
" Why offered in the name of Christ. 52
" for Civil Rulers. 44
" " Bishops and Clergy..... 45
" " All Conditions of Men..... 45
" " the Church Militant... 70
Priests, ordination of. 127
Pelican..... 141

R

Rubrics..... 22
Regeneration..... 86
Reformation, the English..... 10

S

Sentences at beginning of the service..... 21
Schism..... 19
Sick, Visitation of the. 113
" Communion " " 115
Sponsors, in Baptism.. 85
Suicides..... 117
Song of the three Holy Children..... 33
Symbols, Ecclesiastical 136
" Evangelical . 141

T

Te Deum..... 32
Thanksgiving, the General..... 51
Trisagion..... 72
Transubstantiation... 79
Triangle..... 140

V

Venite..... 27
Vestments, Clerical... 125
Visitation of the Sick. 113
Vespers..... 53

GENERAL THEOLOGICAL SEMINARY
LIBRARY
NEW YORK

/25-
555-

41648
Lit
3600.2
B653
1890
Boss, Rev. Nelson R.
The prayer book reason why
1910
41648
Lit
3600.2
B653
1890
26 FEB 1928